W . Llayd Garrison, Editor.

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HEALTH

January, 183

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REFUGE OF OPPRESSION

From the Boston Quarterly Review for October. THE ABOLITIONISTS-FREE DISCUSSION.

Naboly objects to the mere discussion of slaery; and anybody may advocate, in the freest al ablest manner he can, the inalienable right every man, whether black or white, to be a

take no small outcry about the right of free ampions of free discussion; and they take unvaried pains to make it believed that the whole free discussion is involved in the Aboguestion. Nothing is or can be more disas than this. Abolitionists are in no whatever, either in principle or in practice, ampious of free discussion. Their confree discussion, so far as we can then from their publications, are exceednarrow and crude. In their estimation, ion is to denounce slavery and slaveof one's honest convictions holition proceedings. A man who suphem defends the rights of the mind; s them attacks the rights of the oo one-sided to suit our taste. It is very chlike our pilgrim fathers respect for the lom of conscience. Our pilgrim fathers edom of conscience so much, that they into their own especial keeping, and

and to enlighten the community on the subthe abolition of slavery, not its discussion, band together for, and it is idle for them

dislayery, are they? What mean then thousands of Petitions to Congress, with seven hundred thousand signers, a large of whom are women and children? they throw on the question of slavery! ast understanding do they convince? What last understanding do they convince? What lastime do they persuade? They are merediscussing the subject of slavery, are they? hat mean then these political movements are preparing, these interrogatories they and dressing to candidates for office? The abolitionists are merely discussing the labet of slavery, are they? What have the



VOL. VIII. OUR COUNTRY IS THE WORLD, OUR COUNTRYMEN ARE ALL MANKIND.

Shortly after the hour fixed on for the land-Federal, to do with the merits of slavery? ing of the boat, Mr. Lovejoy arose and called What has the recognition of the independence of Hayti to do with the merits of slavery? If The moon had set and it was still dark, but day abolitionists are merely discussing slavery, we was near; and here and there a light was

tionists may say and believe what they will, echoed from the walls as we passed along-but it is perfectly idle for them to dream of con-Little did he dream, at that hour, of the contest vincing any intelligent observer, that they are which the next night would witness: that these merely discussing the question of slavery. As same streets would echo with the shouts of an we have said, their object is to abolish it, not to infuriate mob, and be stained with his own

We found the boat there, and the press in the lot box, the force they thus collect to bear di-rectly on Southern institutions.

The real question at issue is, Have the citi-that the store could not be carried by storm by zens of the non-slaveholding States the right to so few men as had ever yet acted in a mob; set on foot a series of measures—no matter and though the majority of the citizens would what measures—intentionally and avowedly not aid to defend the press, we had no fear that

commence a series of operations for the accom- was sufficient to guard the press afterward; plishment of an object, and to prosecute them and it was agreed that the company should be with strict and sole reference to the accomplish- divided into sections of six, and take turns on nent of an object, over which we have no right-ul jurisdiction?

Why is it that the abolitionists shrink from charge of the press till morning; and they re-

to acknowledge that they are wrong in their of sublimity that filled his heart, as in imaginaproceedings, and ought forthwith to disband their associations?

Doubtless somebody must have the jurisdictivable regions of this western world? I thought tion of the slave question. Who is it? Who of future ages, and of the countless millions that has the legal right to abolish slavery? The should dwell on this mighty stream; and that States in which it exists, and the sole right to nothing but the truth would make them free. do it, says the constitution of the American An- Never did I feel as then the value of the right i-Slavery Society. If this be so, it is certain for which we were contending: thoroughly to hat the abolitionists, as citizens of non-slave- investigate and fearlessly to proclaim that truth

onfession. They then, so far as they labor to ascended to the highest point of the wall. The beginning to glow with sors of the law, and obnoxious to its penalties. approaching day, and the busy hum of business to be heard. I looked with exultation on the This being so, on what ground will the abo- scenes below. I felt that a bloodless battle had

either a mob or a band of insurrectionists. In his countenance indicated the state of his mind. taking this ground, they justify all the lawless It was a calm and tranquil joy, for he trusted violence against which they have so rehemently in God that the point was gained: that the banner of an unfettered press would soon wave

Vain hopes! How soon to be buried in a national law, which gives the slaveholding martyr's grave. Vain! did I say? No: they States the exclusive jurisdiction of the slave are not vain. Though dead, he still speaketh; question, why may not other citizens say they and a united world can never silence his voice have a right by mob-law to prevent them, if Ten thousand presses, had he employed them they can, from doing it? It were not difficult all, could never have done what the simple tale a convict the abolitionists of preaching the of his death will do. Unand down the mighty to convict the abolitionists of preaching the very doctrines the mobocrats attempt to reduce to practice. They ought not therefore to think it strange, that they have been in but too many instances the victims of lawless violence. World. From henceforth no bont will pass the to practice. They ought not therefore to think it strange, that they have been in but too many instances the victims of lawless violence. When a portion of the community take it into their heads that they are wiser than the law, his sentiments, or of the cause for which he and commence the performance of acts in contravention of law, they ought to be aware that event to arouse a slumbering nation to maintain

umphant: the victory is gained.

We returned to his house, and before my de-We returned to his house, and before my departure we united in prayer. His wife, through weakness, had not risen. In her chamber we met in the last act of worship in which we were to unite on earth. I commended him and his Elijah P. Lovejoy, by Edward Beecher, President of Illinois College. Alluding to the scenes of the night preceding the dreadful murder of the lamented Lovejoy, Press Rescher savs. were at hand. Cheered by these hopes, I bade them and my other friends farewell, and began my journey homeward. On my way I heard

of a few hours proved them but too well founded.

The following is Pres. Beecher's estimate of the character of Lovejoy:

A more particular tribute is due to him who ments for the defence of his press. Personal violence, or an attempt to murder him, was not expected. It was supposed that the main effort, if any were made, would be to destroy the press as it was landed. We all felt that if once deposited in Godfrey & Gilman's store, it would be safe. Great difficulty was encountered in obtaining a special constable to direct the friends of law in case of an attack, under the authority of the mayor. The mayor himself did not refuse to act; but as it might be inconvenient to find him when most needed, it was considered important to have one of the supporters of the important to have one of the supporters of the press appointed as special constable on any sudden emergency. Though the mayor acceded to the proposal, it was from time to time delayed, and finally it was not carried into effect. The mayor, however, still consented to direct their mayor, however, still consented to direct their mayor, however, still consented to direct their mayor, and his intercourse with the mayor of his letter are a strained with Mr. Lovejoy is entirely incorrect. He had been but a short time a resident at Alton, and his intercourse with Mr. Lovejoy is entirely incorrect. He had been but a short time a resident at Alton, and his intercourse with Mr. Lovejoy is entirely incorrect. He had been but a short time a resident at Alton, and his intercourse with Mr. Lovejoy is entirely incorrect. He had been but a short time a resident at Alton, and his intercourse with Mr. Lovejoy is entirely incorrect. He had been but a short time a resident at Alton, and his intercourse with Mr. Lovejoy is entirely incorrect. He had been but a short time a resident at Alton, and his intercourse with Mr. Lovejoy is entirely incorrect. He had been but a short time a resident at Alton, and his intercourse with Mr. Lovejoy is entirely incorrect. He had been but a short time a resident at Alton, and his intercourse with Mr. Lovejoy is entirely incorrect. He had been but a short time are resident at Alton, and his intercourse with Mr. Lovejoy is entirely incorrect. He had been but a short time a resident at Alton, and his intercourse with Mr. Lovejoy is entirely incorrect.

o'clock at night, in order to avoid an affray with the rioters. This movement was successful. The spies of the mob watched for the arrival of boats for some time; but late in the evening seemed to give up the expectation of any arrival that night, and retired.

Meantime the supporters of the press met at Mr. Gilman's store to the number of thirty or more; and, as before stated, organized themselves into a volunteer company according to law, and spent the night in the store. At the appointed hour the boat arrived, and the press was safely landed; the mayor being present.

deepest trial. I saw him during his troubles in St. Louis; and spent some days in his family. And during his persecutions in this State, I have been with him in circumstances which put every grace of the christian character to the proof. And the uniform result has been that his trials have but rendered his christian spirit the more apparent. Never did I hear him, even in his most unguarded hours, utter an angry, an impatient, a vindictive word. And if, as some have said, this was his natural temper, never have I seen such a temper so thoroughly



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him argue with others on subjects in which he felt deep and intense interest; and yet I never knew him to lose the mastery of his spirit. All was kind and calm. Indeed, from the time of the commencement of his trials at St. Louis until his death, he seemed to take a new stand as a devoted and spiritual christian; and daily to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Especially was this true towards the close of his life. During the days which he spent at my house a ew weeks before his death, we were all struck with his uncommonly mild, gentle, tender and ovely frame of mind. In the deliberations held

that time, the same traits strikingly appeared. He has been charged with obstinacy. e was firm I grant; but it was the firmness of inciple, and not of passion or of will. I have had occasion to try to modify his plans; and never did I find a man more open to conviction or influence. He truly and ardently loved the cause of God, and desired the unity of his peo-ple; and all appeals derived from this quarter where, it must have been where the people of and in his mind a ready response. By such appeals his whole soul was swayed. But that tion. Your country presents no such numeri was not easily moved by motives of a lower order to deviate from the decisions of duty, I take encouragement from our success. readily admit. He was a single-hearted man. He lived solely for God and the public good. And hence that which is terrific to groveling eternal law of God— Do to others as ye would minds, had no power over his. He did not live for honor or for gold, nor for the pleasures of as to the working of the system, and spread threats of shame and loss and death, with which his enemics sought to shake the purpose of his were sent to Parliament, members of both

Such loftiness of character they could not unerstand: to them it was dogged stubbornness. their prejudice changed into conviction of act But he was content to walk in the steps of him who for the joy set before him, endured the cross, despising the shame, and is now set down time, talents and influence to the good cause t the right hand of the throne of God.'

His social affections were strong and tender. Never did, I know a man who had so keen ful than an Act of Parliament, it reached the a relish for the joys of home. His inexpressi-ble love for his son, now an orphan, I shall never rest for them, and that the result of the struggle forget. It seemed to open a channel for the would be against them. They yielded with as full tide of a father's emotions, quickened pergood a grace as they could, and in nearly all aps even then by the thought that soon he ight be deprived of a father's care. His intellectual character is best learned from

s works. As a writer, he was clear, vigorous be adopted, and no measure seems more likely litionists justify their proceedings? Will they been gained for God and for the truth; and principles of right: and in the exposure of error the subject in a firm, enlightened and Christian take their stand above law, appeal from law to that Alton was redeemed from eternal shame. or the rebuke of vice, he spoke with tremendous precise in the maintenance of the great or the rebuke of vice, he spoke with tremendous power. Whilst a political editor in Missouri more personal and acrimonious, more fierce and e had no superior; and even his enemies paid n involuntary tribute to his intellectual power.

His mind whilst editor of the Observer, as has already been remarked, passed through a revolution of sentiment on a great moral question, and this, of necessity, caused the subject to become one of intense interest to him. How could it be otherwise? especially as he was made to pay the penalty for daring to think as a man and a Christian, every step that he took. manity must prevail in America, as well as in But his mind was not the subject of morbid ex- England. Let them not be disheartened. Let citement. He did not lose his interest in all other truth; though, as was natural, he laid out the largest share of his energy where most to Abolition, which is the inscription on your

Bowie knives sold in New-York, there will In speech and in writing, he was perfectly be life to abolition, and death to slavery. frank. He used no concealment or reserve. feared. And yet he never spoke in malice or Indignation, has written a note to the editor of the New revenge. Whatever he saw or folt, he saw clearly and felt deeply, and uttered freely, fully, and without reserve. Nor did he always see how deep his words would cut, nor all the points they would strike.

If this is an intellectual defect, it was not seemed by a realignment heart nor is it the defect.

It will be greenly borne in mind; that in a late

caused by a malignant heart, nor is it the defect of a narrow soul. It is rather the overaction of that fulness of a generous soul, the power of whose emotions is such as to bear it away: nor can we be surprised if energy so great as his was not always regulated with the calm reserve of an unimpasssioned soul.

From an English correspondent of the N. Y. Evangelist FIRST OF AUGUST, 1838—NEGRO EMANCI-PATION.

England, 7th Aug. 1838.
In various parts of England and Scotland has the day of freedom to the negroes been celbrated. Perhaps one of the largest and most nportant meetings held on the subject, was in the Town Hall of Birmingham. I was there,

and listened with great interest to the addresses of the different speakers.

There was one deeply distressing thought that forced itself on my mind, in witnessing the proceedings of that meeting. It was this, (and I must state it fully and candidly, yet, in all kindness), that all that was said against you all kindness)—that all that was said against you was true. It might have been spoken more mildly, but I could not gainsay the material facts of the strong case brought against you-as a people defending slavery, and guilty of the most fearful crime—in carrying on an internal slave trade! What could I say when, midst the execrations of thousands, it was announced that "human beings were bred, and fed and prepared for the slave market in the United States of America, like so many oxen fattened for the slaughter! What could I say, when extracts were read from your own public documents, of laws existing in some of your slave States, denouncing heavy penalties against those who taught slaves to read-even the Bible! I felt for America. I saw one of your citizens there, and he did blush for shame in that assembly. I did feel that the system of slavery in your country lowered your national character—lowered your claims to the respect of the people of this land, and unquestionably sposed your country to the Divine displeasure.

displayed by the meeting been those of a promiscuous assembly,—of worldly people,—of the enemies of American institutions,—or of those who were glad to seize on the faults of others in order to excuse their own, I should have said less about the matter; but there were three or four thousand of the clite of Birmingham and the neighborhood, nay, from great distances—the majority Christian people—admitted by tickets which were purchased; persons, too, who were liberal in politics, and celebrating the success of most active and devotted exertions in the emancipation of the negroes. If any assembly in England, therefore, had a moral right to speak out, or to give their opin-Had the strong expressions of indignation

chastened and controlled by the spirit of God. ion of American slavery, it was such a meet I have argued with him for hours, and heard ing. I do think that such a display of feeling ing. I do think that such a display of feeling from such a quarter, and in such circumstances hould deeply affect all your people who are jealous of your national honor, and who desire that your country should stand the highes mong the nations of the earthwhat your progress may be in wealth, in literaure, in-science, in religion, or in refinementslavery remains, that will be a badge of infamy, a great moral obstacle in the way of being acknowledged as a wise or a just and righteous people, by other nations. You ought not to say you are a free people. You cannot reply to the taunt of O'Connell, when he met the difculty urged by your country against giving

liberty to the slaves—'They achieved liberty for themselves, and why not for their captives? The freedom we have succeeded in obtaining for our slaves will, we hope, have an importan influence on your countrymen. They can ea-sily perceive, from what has taken place in our nies, that there is perfect safety in granting color were as ten to one of the white populacal difference. Your abolitionists may also that others should do to you.' We obtained facts Hence he regarded without fear the these before the British public. Meetings Houses of Legislature were waited on-their ignorance removed, their indifference shamed ing as the friends of the negro wished. A few active and right-minded men devoted their Public opinion began to be influenced-it took a proper direction, it became even more powerour colonies the blessing of freedom is enjoyed. The abolitionists of America must learn from us. Let measures suited to their own country more personal and acrimonious, more fierce and unbending, as the evil of slavery is in the midst of you. Abolitionists will also require to employ their rights as citizens, and act on their It should be made a great turning question at elections, and instead of the party names of Jackson and Anti-Jackson, Van Buren and Anti-Van Buren,-let the names respect the great question of slavery: 'Friends or

mies of Slavery.' The cause of liberty and hu-

them pursue the wisest measures, and do not

It will be greenly borne in mind; that in a late speech made by the Great Champion of free-dom, he had the misfortune to incur the displeasure of Mr. Stevenson, the American Minister J. Hamilton, late Governor of South Carolina has taken up the cudgels in favor of Mr. Stevenson; and in a letter which he writes from London to this country, heaps upon the illustrious O'Connell all the abuse which his knowl edge of the English language and his familiarity with the low Billingsgate of the British To ry press has enabled him to commit to memory

It has been the fate of this great man, to be snarled and growled at by the little subsidia-ries of tyranny ever since he lifted up his voice against oppression; and it is not to be expected that either British Tories or their American admirers will let him rest until his great work is achieved. The letter of Mr. Hamilton is just such a one as such a man would be like y to write, and as the Boston Courier and the stupid Centinel and Gazette would delight to publish. Its low blackguardism, its filthiness and its lies, are perfectly in character with the course of the English party in America and the Tory press abroad. And what are the charges he brings against O'CONNELL? Simply, that being governed by avarice and a lustful ambition, he has betrayed his country, and is endeav oring to make money out of the devotion which she yields to him. Hear that, all you who rec-ollect that this same Hamilton was Governor of South Carolina at the time that infatuated State reared the standard of rebellion, and was anxious to overturn the General Government! Hear that, all who know this Hamilton to be a marked and branded traitor to his country! He talk of patriotism—he brand O'Connell with those obnoxious epithets! O'Connell, the distinguished patriot, who has flung aside ease, the prospect of great wealth, the offer of high stations under the Crown—who has refused to be called the son of Pharaoh's daughter, and has chosen rather to suffer affliction with his be-loved Ireland, than to wear the tinsel badge o favoritism. This very instance of abuse is case in point. Why is O'Connell made the target for all these shafts of denunciation and

ing only at his individual aggrandizement. And by whom is he thus denounced? By no less a person than the late Governor Hamilton of South Carolina—the Nullifier—the Traitor; who, feeling himself secure under the Tory wing in England, talks of introducing his infernal Lynch-law system into that country, and making his first experiment upon one of the most extraordinary men and distinguished patriots living. To use his own elegant phrase, he talks of 'stopping the wind' of Mr. O'Connell a man whose shoes he is not worthy to clean. Such expressions may do well enough for a Nullifier—a blackguard advocate of Lynch law; but he is mistaken in supposing that his escape would be connived at by the English people. He would have made his escape—but there are laws in England for murder, and his escape would have been from this world to another, at the end of a piece of white rope—a manner of escaping common to traitors in England, although his treason has not yet brought him to the gallows in his own country.

From the Massachusetts Spy

WHO'LL GO AND FIGHT THE INDIANS!

This interrogatory was brought forcibly to my mind, by an advertisement, posted in our steets, inviting our young men to enlist in the U. S. army. Doubtless a recruit has become more necessary. The rifle of the Indian bas cut down many; and the still more deadly miasms of the stagnant swamps of Florida has sent many more of the youth of our land to a lonely grave (if grave they had,) amid her dreadful forests. Few campaigns have been attended with such waste of human life and public treasure, where so little has been effected, as has marked those of Florida.

Again and again, has the war been declared to be over-again and again has the foe appeared, and as often have the youth of our country been called to the contest; many of them, to lay their bones in those dismal solitudes.

But what of this? The Seminoles must be conquered: must be exterminated. So says the slaveholder, who wishes to recover his runaway slaves, or to obtain those held by the Indians. So says the statesmen of the south, and with shame be it spoken, so say too many of the time-serving, expediency seeking statesm of the north, who are willing to sacrifice the

rights of the Indian, to buy southern popularity.

To gratify the avarice and selfi hness of these men, has this nation expended millions of treasure and thousands of lives. To gratify this, have we affixed a stain on our national es cutcheon, which ages may not wipe away. For this have slaughter, and carnage, and fire, and on the unoffending Indian, and an amount of guilt been brought upon our nation, which the

God of the oppressed alone can measure.

I say unoffending Indian; because, had they been treated as we in duty were bound to treat them, they never would have resorted to arms. It was only when stung by a keen sense of undeserved injury and oppression, that they en-goged in the hopeless contest.

A gentleman who has resided several months

in that country, in a letter to the writer of this, described several instances of oppressive treatment of the Indians, says, 'I do not believe that a single instance of Indian outrage can be found where it was not provoked by the rascally conduct of the whites.

But, the decree of extermination to the poor Indian, has gone forth, and who'll go and fight

Let him that is tempted to enlist as a soldier, consider well the step he is about to take, and ponder well the consequences. Let him look at the moral character of the act, and what is it? Simply this; that, for the vain show of its gorgeous array, and the false honors of the high sounding names attached to military life, and a few dollars in money, he sells his birth-right. He barters away the right to act according to the dictates of reason, of conscience, and of the law of God,—and, consequently, the dignity of a free moral agent. He ceases to be the judge and arbiter of his own conduct, and thenceforth acts and moves as another shall dictate; he stands or walks; turns this way or that; is kind or civil; and murders or honors his fellow man, just as the will of his commander shall determine.

Thus to a great extent, he puts an erring, frail, and possibly a vicious fellow mortal in God's stead, and makes his will, instead of the law of God, the rule of his conduct.

But, let no one think, that, in thus foolishly bar tering away his free agency, he also parts with his responsibility. Suppose a man should direct his hired servant to go and burn his neighbor's house, and, in obedience to his authority, he should do it, would our laws hold that servant guiltless, even though he might plead, that be had agreed to 'obey his master in all things?'
The public voice would decide that he has no right to make an agreement, that would lead him to violate the laws of his country. He had no right, neither has any man a right, to sell the birthright of a free moral agent. As the laws of the land are above all private agree-ments, so are the laws of God above all human laws; and not one jot or tittle of his law will be abated, on account of any law that man may

With whatever else he may part, never while he is a rational being, can he part with his re-sponsibility to his God.

To deepen the impression which the foregoing serious article is calculated to make upon the mind of the reader, we copy the following paragraphs from an account of the removal of the Pottowatomie Indians to the far West, from a recent Illinois paper:

'No man can look upon these poor creatures, without lamenting the inevitable necessity which drives them from the homes of their fathers. They are certainly forced away from them at this time; and yet I question if their more judicious and sincere friends will not rejoice at it. If they had lingered much longer, more would have fallen a prey to the hand of violence than can now, by any possibility, die in the attempt to go West at so inauspicious a season of the

year.

Some affecting scenes have taken place in the Camp since and before the Indians were got under way. One chieftain had a mother upwards of a hundred years old, over whom a consultation was held whether or not it would be better to put her to death before she started, as no hopes of her long surviving, (particularly under the fatigues of emigration.) could reasonably be entertained. Fortunately, humane counsels prevailed, and the poor creature died, and was buried after a journey of four days. Two children were born on Friday night last, and are doing well notwithstanding they were the children were born on Friday night last, and are doing well, notwithstanding they were the next day (as is the Indian custom,) strapped on to a board, and carried behind their mothers on an Indian pony. Others have been compelled to leave a wife after them in one place, and a child in another, in consequence of sickness—and some have had to bury, far remote from their settic heating ground. and some have had to bury, her remote from their native hunting grounds, or from the prom-ised land of their adoption in the West, their nearest and dearest kindred.

These things, of course, must excite our sym-

These things, of course, must excite our sympathies; but how canthey be avoided, considering all things? They are treated with all possible kindness by the amiable conductor and those under him; but yet to see 800 poor, half clothed, hatless, broechloss creatures in a single file, choked with dust, and suffocated with heat, mounted on poor half-starved Indian ponies, is a sight that no man of sensibility can look upon unmoved or with composure.

unmoved or with composure.

The difficulty of finding water, horse feed, &c. in crossing the Grand Prairie, it is feared, may impede, very much, their march, as well as increase among them the progress of disease.

We insist on this point. The abolitionists

ussion; they represent themselves as the ets; and opposition to free discussion, is the Now this sort of free discussion is alto-

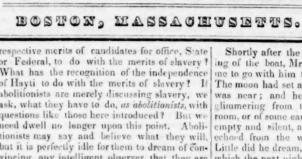
parmed the idea of sharing its custody with oth-Moreover, the abolitionists do not, properly whine discuss the subject of slavery. Nav. and their object to discuss it. Their object but to agitate it. Discussion is a calm exof the reasoning powers, not the ebullition disease an important question, we need not aid of women and children, but of wise and men, men of strong intellects and of well-red minds. Discussion is also best carried a one's closet, at least where one can keep not in a crowd, where people of all ages both sexes are brought together, and by the than sexes are brought together, and by the mag appeals of impassioned orators thrown be state of excitement bordering upon insangular the epoch for deliberation has gone by, that for action has come; when their object is to convince than it is to rouse, to quick-thought the proceedings like those of abolitionists are very appropriate, and it is a men that they are ever adopted. It is persistent the proceedings of the third that they are ever adopted. It is persistent the proceedings to talk they are the abolitionists to talk

therefore, for the abolitionists to talk sussion. Any man, with his eyes half ay see clearly that all this is mere pre-Artion, not discussion, is what they de-Deeds, not words, are what they con-To agitate the whole community, to il hearts, to collect the whole popula-one vast body, and to roll it down on h to force the planters to emancipate res, this is what they are striving to do.

end to the contrary.

Y proof of this were wanted, it might be a their treatment of every man who sounclasions different from their own. Do cason with him? Not they. They de-him. They rush upon him with the fumibals, and, as far as it depends on them, his character, and make it impossible for hold up his head in the community. Do answerthe arguments urged against them? Mr. Garrison, we have it on good authordin a public meeting in this city that the ats adduced against the abolitionists had been answered, and he did not wish to hem answered. Discussion do you call Discussion! They know better than to a discuss the matter. We are right, say God and man are with us. We have a ause. Wo, wo, to whomsoever opposes ark him, friends of freedom; mark him, so the slave; he is a robber, a man-stealmurderer, and it requires 'a pencil dipped a midnight blackness of hell' to paint in printe colors the foulness of his heart. is discussion, is it? The rights of free sion are invaded, are they, because oppo-to this method of treating our brethren is

lists are merely discussing the ques-



ask, what they have to do, as abolitionists, with glimmering from the window of some sick questions like those here introduced? But we room, or of some early riser. The streets were need dwell no longer upon this point. Abolicmpty and silent, and the sounds of our feet discuss it, and their means for abolishing it heart's blood! are not calm and rational discussion, but agitation, the agitation of the community, inflaming warehouse; aided in raising it to the third its passions, and directing, by means of the bal-story. We were all rejoiced that no conflict

for the purpose of emancipating the slaves? they would aid in an attack. So deep was this This is the question. Have we the right to feeling, that it was thought that a small number

ful jurisdiction? knowledge extends,—they have never in a single instance met this question, or even alluded to it? Shall we say, because they are conscious stood on the banks of the mighty stream that they cannot meet it, without being forced then rolled before me, can forget the emotions

holding States, have not the right to abolish slavery. In laboring to abolish it then, they are sways the universe. By it he will make the aboring to do that which they have no legal nations free. right to do, even according to their own official I passed through the scuttle to the roof, and abolish it, are acting against law, are transgres- sky and the river were

There is no gainsaving this. their individual conceptions of right, to the paramount law of Humanity—of God? We presume so. We believe this is their appeal, this even now dawning on the world, and soon the ground on which they attempt to legitimate bathe it with floods of glorious light. their proceedings. Be it so. In taking this ground, they set the law at defiance, and are not exult: he was tranquil and composed: but declaimed. If one class of the community may set the laws at defiance, why may not another? over that mighty stream. If the abolitionists may set at nought the interthey open the door to every species of lawless violence, unchain the tiger, and must be answerable for the consequences. the right for which he died, he will look down from the throne of his glory on the scene of his martyrdom, and say, It is enough: truth is tri-

ANTI-SLAVERY.

res. Beecher says-

Let us proceed to the closing scene. Fully ounderstand the course of events, the division nade of the community, in giving an account the meeting, should be borne in mind: and that division another class should now be of a few hours proved them but too well founded.

The mayor, however, still consented to direct their movement when called upon.

On Monday, Mr. W. S. Gilman was informed that the press was at St. Louis on board a boat which would probably arrive at Alton about evening. He immediately sent an express to the captain of the boat, requesting him to delay the hour of his arrival until three calculates a regist in order to avoid an affray with decreast trial. I saw him during his troubles o'clock at night, in order to avoid an affray with deepest trial. I saw him during his troubles

appointed hour the boat arrived, and the press was safely landed; the mayor being present. All arrangements had been made with such judgment, and the men were stationed at such commanding points, that an attack would have been vain. But it was not made. A horn was indeed sounded, but no one came

From the Pennsylvania Freeman. POLITICAL ACTION.

The Friend of Man of the 3d inst. contains a sketch The Friend of Man of the 3d inst. contains a section of the debate in the annual meeting of the New York Anti-Slavery Society, lately held in Utica, upon the subject of political action. The speech of Grants Smith is solemn and powerful, and we are told by a gentleman present, that it produced a great effect upon the audience. We quete a single paragraph, and con audience. We quote a single paragraph, and con asily imagine what must have been its power, uttered easily imagine what must have been its power, uttered from the lips of a man who for years had not voted with any party,—whose honest integrity none could question—and whose piety and philanthropy have been made manifest by abundant works. We can readily conceive of the effect of such truths, uttered by such a man—in all the earnestness of his deep full voice and impressive oratory.

I care comparatively little which party succeeds at the coming election, whether whig or administration men; and let me say, I care not a great deal whether an anti-slavery man or a pro-slavery man succeeds. But I do care whether abolitionists are found faithful at the polls. Then I shall have the satisfaction to beieve that they will stand acquitted before the Judge at the great day; and their cause will have the benefit that they have done their duty, and this is all that can be required of them Why, is it not manifest, if it be once settled beyond all contradiction even to the minds of politicians, that abolitionists are firm, faithful, and unwavering at the polls, as well as on their knees, then our victory, as far as political action is to aid in achieving it, will soon be won? Politicians do not believe the abolitionists will act out their principles when they come to the Why, sir, look at the nomination of ballot-box. a recent convention. A man is held up for the office of governor, who is notoriously opposed to the doctrine of human rights, who pours contempt on the man who advocates the cause of the oppressed. You know whom I mean, I William L. Marcy; and we are yet to know whether the gentleman who is put on the opposition, is any more an abolitionist than the We are yet to know that Mr. Seward stands in any less fear of the demon slavery than Gov. Marcy. We shall know when we come to question the candidates: I repeat it, sir, we shall know by their answers or their silence when we come to question them. Is it not evident that politicians presume on the unfaithfulness of abelitionists? Why, common sense teaches that if they had believed the 10,000 abolitionists in the democratic ranks would have remained firm to their principles, they would not have put William L. Marcy in nom-They have believed that 10,000 abolitionists of their party would be found recreant to their principles—that they would not hold to the calumnies of their political associates. They believe that we are insincere! Why, it was only this morning that my attention was called to an article in a political paper in this city, in which it is said the abolitionists of this district will prove themselves hypocrites. Shall we prove ourselves at the coming election, honest, or dishonest? A pack of hypocrites, or men of sincerity? It lies with you to determine: for myself, I stand here under a solemn sense of my responsibilities at the judgment. my heart is fixed, and I pledge myself that I will not aid in elevating an unti-abolitionist to office ; come what will, I will not vote for a proslavery man for a law maker. And I have no duty of a political character which I shall be led to respect more than this. I have no duty of religion which binds me to one party-to this party or that party. Let us then pledge ourelves to each other, to be true to our principles at the polls, not merely on our own account, but for the true-hearted abolitionists of the State from the north and the south, the east and the west, that we will not vote forfan anti-abolitionist for a law-maker. Let us think, too, that our friends throughout the land, in their circles of devotion, are remembering us, and offering up prayer to the Father of all men for our divine idance, and for our determined and inviolable adherence to divine principle. thus pledge ourselves that we will not vote for a pro-slavery man, we pledge ourselves as men, as men who have a deep and abiding respect, nay, a deep and abiding love for our comm humanity-for the poor and oppressed slave. And when we thus pledge ourselves, we do it as christians—as believers in the holy religion that we profess—as followers of him who has chosen as his representatives the least of mankind, and who assures us, that as we do, or do not, towards these, it shall be as a judge whether we do, or do not, towards him.

OUESTIONING CANDIDATES IN OHIO.

Dr. Duncan, the democratic candidate, in a long and very respectful letter, declares himself opposed to n of any new slave State : and strenuously in favor of the unabridged right of petition. 'So long,'
he remarks, 'as I have a seat in Congress, I will receive and present abolition and all other kinds of petitions proper to be presented. I will also move their reference to the appropriate committees, and do whatever else may be proper to be done, to bring the sub-ject matter before the body in which Lmay have a seat, for its regular action.' Dr. Duncan further says—

'I have stated that I am not prepared to give you a definite answer to your third interrogatory. This may be construed into a wish to dodge the question-not so; and to avoid such a supposition or construction, I will show you that I am not entirely without opinion on this important subject, nor have I any hesitation in expressing that opinion at all times, so far as I have made it up.

There is no man living, perhaps, who is more deadly hostile to slavery than I am. My feelings-my education-the circumstances that have surrounded me through life, together with my principles of what I believe to constitute the natural and political rights of man-all conspire to make me abhor it as one of the greatest evils that exists on the face of the earth. Yes, greater in its moral effects and corrupting tenencies than all other human erils nut together It is not only a moral and political evil within itself, or intrinsically so of the darkest and most damning character, but in all its bearings and effects calculated to produce the most fatal effects on both the moral and political institutions of our country. It is an evil that has, does now, and will in all time to come while it exists, involve in it, as well in its present possession as in its future operations, crime, fraud, theft, robbery, murder and death. For the truth of what I say as to its present effects upon the institutions of our country. I have only to refer you to a view of the slave States in our Union, and a comparison between the relative condition of the improvements of them and the free States. You see the free States happy and flourishing, to the admiration and astonishment of all who see them. Public improvements and private prosperity are swift and head and head in the race, while on the other hand poverty, lean and hungry sterility, and squalid wretchedness cover the face of the land, in many parts where slave institutions have a residence Cross the line that separates the free from the upon it and look across slave State, or stand the former, you will see comparatively all life all happiness, all prosperity, both public and but turn your eyes upon the latter and survey it, every thing material, (except a few of the wealthy proprietors) bearing the impress of poverty and dilapidation; all looks as if ence and famine had been making their sad vation. The anger of God and the venof Heaven seem to rest upon every thing

hich you can east your eyes. Every

eems to be withered and wilted by

d disapprobation of AVENGING JUS-TED HUMANITY. In short, almost

private, seems to be sickening and dying from the corrupting and corroding effects of slavery. But the curse be on the head of those who sus tain such an institution.

This reply of Dr. Duncan is frank and manly. He has since been elected to Congress.

> From the Herald of Freedom DR. WAYLAND.

A recent journey through a portion of the glorious anti-slavery state of Vermont has prevent-ed our preparing our weekly salute for this Revlimiter of human responsibilities, this erend ackener of human obligations to God and man. he ought not to be admitted into any pulpit! We mean to compliment the Doctor in our vulgar way at least once a week for some time to ome-till we have discharged fully all our le- To the Editor of the Morning Chronicle : gitimate, binding, unlimited responsibilities to he anti-slavery cause on his behalf. His work s the wickedest thing we have seen, done by the enemies of freedom. Done too by a Baptist-of the same profession with glorious John Bunyan and Roger Williams-in the town of Providence too, where Roger Williams retreated for conscience sake! Shame on the Doctor. And we feel some indignation, moreover, and it is past human patience to suppress it entirely when we see these title-proud savans using their formidable stations and their trained and cunning scholarship, to excite the mobocracy against s,-hunted and menaced and mobbed as our rethren have been in this charming free repubslip'-from their learned recesses and penetration, with all the cold-blooded cruelty of an old. nquisition-tending cardinal. It tires our pa-

which the Doctor must admit an authority, whatever his Jewish compurgator of New-York, or his Gentile admirer of Concord may do. case is in the New Testament-It illustrates very well our doctrine of limitations of human responsibilities. It gives a case or two of responsibilities limited, and one of responsibilities unlimited. A certain poor colored Israelite went down (we may be inaccurate as to names) from Jerusalem to the neighborhood of Canada -and fell among-Americans, which stripped im of his raiment, (outside and inside) wounded him-plundered him soul and body-put out his mind's eye, and left him—a good deal worse than dead. And by chance there came down a certain Priest that way, and when he saw him, e passed by on the other side. And likewise a certain Doctor, in the orderings of Providence. chanced to land that Way-he came and looked on him-but being of exceedingly 'limited reponsibilities,' he passed by on the other side and put up a guide-board, to turn off all who might travel that way. But a certain Samaritan,—a rash, misguided, responsibility-sort-of-man, who cared more for his own conscience than for the Doctor's limitation guide-board, as he journeyed, (through life,) came where he was, and when he saw him he had compassion on him-and went o him, and bound up his wounds, pouring in the oil of anti-slavery and the wine of immed ate emancipation, and he set him on his own Samaritan beast, and brought him to an inn and ook care of him-and, 'inferior' as he was, and having no dealings with Samaritans, he staid all night with him, and the next day, at parting, took out some little matter of 'compensation' and not to the thieves among whom the nan had fallen, but to the honest tavern-keeper. and told him to take care of him, and he would foot the bill of consequences. Now which was neighbor to the poor man-he of the limited, or he of the unlimited responsibilities? We commend the Doctor to the story in the New Testament. Major Noah don't hold to that bookwe don't know how it is with Colonel Barton

From the Worcester Spy

THE COURT OF COMMON PLEAS for the trial of criminal cases has closed its session. We are not prepared to give a list of the convictions We understand that Samuel Fos. ter and Samuel Stratton, of Holden, with perhaps one or two others, were indicted for a conspiracy to deprive a woman now staying in that own, of the services of her servant, without her servant's) consent. The circumstances out of which this case has grown, have already produced some little excitement in the vicinity. and some pains has been taken to spread abroad an erroneous impression in relation thereto. As it may be a subject of judicial investigation, shall now say nothing which may be to the We may simply state that the 'servant' spoken of in the indictment is a colored girl; that the To supply the home slave trade, an abomi raigned, or even arrested! They have been in twelve women. Why attendance on the Court, and have, as we are with a description of all that is immoral a without effect. So far from shrinking from a are ready, at any time, for it. When such is their mother's love! the fact, the public will judge of the propriety, of the fairness, and of the justice, of holding such an indictment, in terrorem, over them. while, at the same time, attempts are made ate improper prejudices against them.

Here is a notable instance of ecclesiastical and religious hypocrisy, respecting political action.

DELEAVING THE 'REGULAR WORK' The efforts put forth by some of our chief to annihilate abolition from the M. E. church. on the ground that those of us who engaged in its measures 'departed from the regular work,' have convulsed our entire connection through the length and breadth of this nation. Column after column has been filled in our official, in this city, charges have been preferred, ministers have been arrested, tried, censured and suscriminal, and, in every sense of the word, infaction of the control of the word, infaction of the word, infaction of the word, infaction of the word infaction. the length and breadth of this nation. Column have been arrested, tried, censured and sus-pended, in order to keep us to the 'regular work,' or such work, only, as is nominally re-work,' or such work, only, as is nominally re-lations have work, or such work, only, as is a cognized in the Discipline. Resolutions have been passed by the General Conference and by the Annual Conferences, to gag us on abolition believe the Annual Conferences, to gag us on abolition because it was a political subject, and measures the conference to be such as the conference to be such as the conference to the unheard of before, have been resorted to, to crush abolition, and rid the church of its advo-

Well, now let us state a fact. The Rev. every property, public and they have done .- Zion's Watchman.

'RICHARD HIMSELF AGAIN! ne of our friends, on reading the correspo-

between Mr. O'Connell and Mr. Stevenson, were led to apprehend that the former was disposed to 'back out' from his charges against our negro-thieving minister They did not know him! The following letter, from his pen, shows the spirit he is of. What a pity it is that Gen. Hamilton did not succeed in 'stopping his wind!' Mr. Stevenson is now placed in a me predicament. What lover of his race, what true repub lican, will refuse to respond to the language of the Irish champion of liberty-'No American slaveholder ought to be received on a footing of equality by any of the civilized inhabitants of Europe!"-N. B. Of course,

MR. O'CONNELL AND MR. STEVENSON.

Sm :- After my departure from London, you published, at the instance of Mr. Stevenson, the American Ambassador, a species of almost onesided correspondence which took place letween us. I have been prevented by other more important matters from sooner making a few observations upon that publication; and now, as you gave it circulation, I think I may rely upon your courtesy to insert my remarks. In the first place, there had appeared in the

Examiner a report of a speech of mine at the great Birmingham meeting on the first of August, which contained the following paragraph: I believe their very Ambassador here is a slave breeder; one of those beings who rear up slaves the purpose of traffic. Is it possible that America would be a man who traffics in blood, and who is a disgrace to human nature? I hope the assertion is un true, but it is right to speak out.'

In the next place, Mr. Stevenson, on the 9th We have read recently a case in point touch-the Doctor's 'Limitations'—from a book the above paragraph; that is, he omitted the words which I have put in italics, and which manifestly show that the report could not be accurate, as these words made it involve a direct contradiction. And thus, having ascertained that the report could not be correct, he, with the gravity of a diplomatist, put to me the single question, viz. whether the report was correct or not? It being thus impossible that he should get any other reply to that question than that the report was not correct.

Of course, I answered his question accordingly, namely, that the report was not correct; but I referred expressly in my reply to another report of the speech in my possession, imaging that he would, upon such reference, call for the accurate version.

Thus far it is quite clear that no apology had been required or made. I am no duelist, and hould, therefore, if asked, have stated what I eally did say, abiding by it only as far as it was true, and abandoning it in any particular in which it might appear that I was mistaken.

But as I made Mr. Stevenson no apology, he determined on making one to himself, and accordgly he wrote a second letter, and in it presumed that I had made a disarowal of offensive expressions. Now this was either fancy or diplomacy, I care not which; but it was as gratuitous resumption upon his part, as the reality would ave been unnecessary upon mine.

However, as my speech did contain an important passage respecting the horrid traffic, which it is asserted, (I hope most untruly) Mr. Stevenson participates in, I will state the paragraph as it was accurately reported in the Emancipation newspaper. I do this the rather to afford Mr. Stevenson, who seems so anxious about offensive words, an opportunity of disayowing, if he pleases, a thing most offensive in the sight of an and in the presence of God. The real paragraph is this:

It is asserted that their very Ambassador here is a slave breeder; one of those beings who rear and breed up slaves merely for the purpose of traffic. Is it possible that America would send a man here who traffics in blood, and who, if he do, would be a disgrace to human nature? I hope the assertion is untrue; but it is right to space out. right to speak out.

Such was the real passage in my speech. The despise dueling, and mean nothing of what is called personality; but I do hope that, as Mr. Stevenson has already rushed into print, he will give the report which I have above alluded to a distinct contradiction.

It is utterly impossible that any thing should exist more horrible than the American slave breeding. The history of it is this: The Americans abolished the foreign slave trade earlier than England, but with this consolation-no small comfort to so money loving a race as the slaveholders-that by such abolition they enhanced the price of the slaves then in America. we have avoided saying any thing about it, and by stopping the competition in the home market ipply of ne prejudice of either party in such an event, otherwise, was not the home trade stopped as

To supply the home slave trade, an abominapersons indicted had reason to believe, that, al. ble, a most hideous, most criminal and most though she was, by the laws of this State, a revolting practice of breeding negroes exclufree person, it was the intention of the person sively for sale, has sprung up, and especially, with whom she resided to take her into a we are told, in Virginia. There are breeding Southern State, and there sell her as a slave, plantations for producing negroes, as there are Under this belief, they took the best of legal with us breeding farms for producing calves and counsel, and then procured a writ of personal lambs. And as our calf and lamb breeders calreplevin, under the act of April, 1837, with culate the number of males to the flock to the which the girl was legally taken from the cus- females, similar calculations are made by the tody of her 'mistress.' For this act, the indictment was obtained, and although it was ob mentioned to me of a human breeding farm in tained, the persons indicted have not been ar- America, which was supplied with two men and should I pollute my page informed, sought, by all proper and suitable famous in such practices? But only think of means, to have the case brought to trial, but the wretched mothers whom nature compels to love their children-children torn from them legal investigation, they have courted it, and forever, just at the period that they could requite The wretched, wretched mother! Who can depict the mother's distraction, her madness! But their maternal feelings are,' says a modern writer, 'treated with as much contemptuous indifference as those of the through the press, as well as otherwise, to cre- cows and ewes whose calves and lambs are sent to the English market.'

That it is which stains the character of the American slaveholder, and leaves the breeder of slaves the most detestable of human beings; especially when that slaveholder is a Republican. pasting of freedom, shouting out for liberty, and ninisters and our official periodica! in this city, tions, these are self-evident truths, that all men are created equal-that they are endowed by their Creator with certain inalienable rights that among these rights are LIFE, LIBERTY, and the pursuit of Happiness.'

Europe. I have the honor to be, Sir, your obe-DANIEL O'CONNELL.

Derrynane Abbey, Sept. 13, 1838.

Well, now let us state a fact. The Rev. Manning Force, Presiding Elder on the Newark District, N. J. Conference, has been put in nomination, as a representative to Congress, from N. Jersey. Of course, this has been done by his consent; and if he is elected, he will leave the regular work' to attend Congress. Nay, by consenting to be nominated for that office, he has already let himself into the political squabbles of the day. Now let us see how many columns will be filled in the Christian Advocate and Journal with editorials and communications against this departure from the regular work; and then we shall discover the discover the regular work; and then we shall discover the regular work; and then we shall discover the real policy by which our opponents have been influenced in opposing the anti-slavery cause as they have done.—Zion's Watchman.

COMMUNICATIONS.

THE APPROACHING ELECTION. Me DEAR BROTHER.

I feel intensely, in regard to our coming election are the candidates. I fear neither will toe the mark. latter, a true man is elected—(going on the supposition that E. is true.) Now, will our friends be content to itionists hold the power in each of these Districts,— gether with the first five, on board the Eelect men who will do nothing? For, mark! Aboand no man is elected without their votes. Will they end men who will recognize their rights, while they as submit to this humbuggery any longer. Meetings, think, should be held in Lynn, Salem, Danvers, Camthis matter. We have talked long enough about free way here, was twice overtaken, and had his wife, and discussion, 'right of petition,' &c. Let us leave these seven children, taken from him. 'principles,' 'and go on unto' abolition. We must have men in the next Congress, who will act on the aggressive,-who will carry the war into Africa-who will, as President Green said, be abolishers. Our State must lead in this matter. To defeat the election in three or four districts, would bring politicians to their pearings, and spor our members up to action. We can do this Agitate-agitate, then, and it is done.

UP TO THE MARK! The above is from the pen of one who has done

the State, the country, and the world, some service .-Ed. Lib.

> REV. JOEL PARKER. NEW YORK, October 10th, 1838.

To the Editor of the Liberator :

city about three months since, that he was immediately and we doubt not that all will be pleased with his gen them, they invited the First Free Church to unite with duty. them, under the joint pastoral care of Rev. George Duffield, 'a true abolitionist, and I. Helffenstein. zealous colonizationist,' who continued, amidst strife and contention, a short time, when both resigned. -And he further states that, the way being thus cleared, Rev. Joel Parker received a call to supply the vacancy by a small majority of the members-that the writer an other true friends of liberty will not remain, &c. All this is incorrect.

The facts are, that Mr. Parker was not invited to preach at the Tabernacle, until long after the two churches had been harmoniously united under the pastoral care of Messrs. Duffield and Helffenstein; and a series of resolutions were offered, not for immediate when it was found that the united church could not action, but for consideration at a future meeting of said support two ministers, a few members, as a self-contuted committee, conferred with the pastors, and. would leave, the thoughts of the church were turned Therefore, to Mr. Parker as successor. It is true, that some thought at the time, and do still, that it was in the conthought at the time, and do still, that it was in the con-templation of the self-appointed committee to invite efficient committee, or to adopt some other method, im-Mr. Parker before a vacancy was created; and consid- mediately, to inquire, and, if possible, ascertain Mr. Parker before a vacancy was created; and considerable dissatisfaction has been, and still is, felt, in and out of the church, at the supposed ill-treatment of Mr.

Duffield. Providence opened a field of usefulness to both the late pastors immediately, Mr. Helffenstein accepting a call from Chambersburgh, Pa., and Mr. Dufld from Detroit, Michigan. While they were in the pastoral charge at the Tabernacle, there was no strife or contention in the church.

ing a pastor. Mr. Parker was nominated, and his we have groaned under. erits and fitness for the post were discussed at length him as the pioneer minister of the free churches in this the inhabitants of Leominster. city, of his peculiar talents as a preacher, of his consisency, prudence, success in revivals, moral courage, the probability that he would attract a large congregation, and thus make it easy to support public worship, onfess that I was one of the number,) showed the great erator : onsistency between Mr. Parker's preaching and conduct inconsistincy between Mr. Parker's preaching and conduct before and since his residence at New Orleans. The result was not, however, as H. W. Davison has stated, that Mr. Parker was called 'by a small majority of the members,' as only twenty-eight persons voted in the negative! It is not known to me whether the call will be accepted or not, and no members of the church, to my knowledge, have declared that they will not remain. I have thus given a correct statement of facts, and I have thus given a correct statement of facts, and I have thus given a correct statement of facts, and annot but lament that any one, although under feelings irritated by provocation, should have made s nany errors in communicating to you a history of the ffairs of the Tabernacle church, leaving you to head it 'ecclesiastical juggling,' and have used language so markably close one. More than 55,000 votes were

ighly improper. I might have stated, that H. W. Davison is in error also in styling Mr. Helffenstein 'a zealous colonizationst,' as I never heard him mention the expatriation society while he ministered at the Tabernacle. He also commits an egregrious mistake in saying that Mr.

Morse of the N. Y. Observer, and Mr. Hale of the

In Georgia, the whole whig ticket for Congress Journal of Commerce, have connected themselves with this congregation within the last three months. Mr. Hale has been a member of the church a long time, and Mr. Morse has never united with it.

Yours for the slave LEWIS TAPPAN.

ABOLITIONISTS TURNED COLONIZATION. ISTS!

I send you an extract, from a letter received by a candidate for Governor, is believed to be elected by a brother in this place, from his friend living in L—, in this State, and as it may prove a source of valuable. The relative strength of the parties in the Legislatures information, to our friend of the Parkersburg Gazette, remains the same as hitherto. We rejoice to say that I have thought proper (with your consent) to place him, the amendments to the Constitution have been rejected n possession of it, through the medium of your paper. by the people.

We should not do you justice, should we not inform

so called 'glorious scheme;' for within two weeks past, we have transported twelve 'fugitives from labor.' that heard of liberry at the north, and heard also that to follow the north star, would place them on a soil, where the oppressor could not reach them. Old Massachusetts ought to be betif: represented, far en of them, we know, are safe in Canada. The first etter, in the next Congress, than she now is. And, if load, consisting of one man, his sister, and three small ur friends will only do their duty, there is a chance children, came to our house Thursday, rast midnight. for her to be so. Let them throw away party cords. They were brought by -- Esq. of K. We

et them, in several of the Districts, discard both candi- kept them through the secceeding day, and the next ales, and cast their votes for true men, and there will, night, while darkness, and thunder, and storm, covered at first, be no election. Then comes another trial, and the face of nature, I was wheeling on towards her Majmother, and another, till, finally, a good man goes in. esty's dominions, to find liberty for the poor slave,-Especially is this true of the Essex South District, the and while goading on my steeds, occasionally lighted Middlesex District, and the Norfolk District, in your by the broad flashes of larid lightning, I was deeply nmediate vicinity; and also, in two or three more re. impressed with the finess of the occasion, to the situ ote Districts. Saltonstall and Rantonl, it seems, are ation of the slave, and those who have influence in be the candidates in Essex South. Neither of them their hands to wield. Every thing around, above, bes worthy of abolition votes. They will do nothing. If neath, below, the distant muttering thunder,-then a our friends in Lynn, Danvers, Salem and Saugus, will heavy, and a nearer clap, the rushing roaring wind, catter their votes, there will be no choice. And so on, and occasionally descending torrents, on a common errial after trial, till finally they will be compelled to take rand, would have caused me to step, - Lut something up one of our men. So, too, of the Middlesex District. whispered, 'do your duty to the slave,' and onward. armenter and Brooks are the candidates. Neither of onward, was my course. The first lead, I lodged with hem has any sympathy with the slave. They will vote an abolitionist at the H---, and returned hometo receive petitions, if somebody else will make the issue, wards where I arrived after sunrise. The next night I and then vote to deny the prayer, if the question is tried! retired early to rest, being much fatigued, and at 2 So, too, in District No 9. Hastings and A. H. Everett o'clock in the morning, was again awakened, by a Hastings will do just nothing. Everett may do some. by a man, whose first words were, 'I am sent to you hing. Now, if the Whig abolitionists will scatter their with some of God's poor.' I understood his errand. He was a Mr. M ____, of G ____, he had Mr. G. roles; or, ii Everett promises to DO, will give them to He was a Mr. M. —, of G —, he had Mr. G. him; in the former case, there is no choice. In the men. We drove them through to I before day. light: they were kept secreted through the day, and the next night, were taken to the H-, and shipped to W---. And now to cap the climax, of our colonization, early Wednesday morning, a slave from Charlesleny those of the poor slave? I trust not. Don't let ton, S. C. came to our honse. We kept him till the him to A-, and we hope he is now safe. His bridgeport, Groton, Medway, Franklin, Uxbridge, and other towns in those Districts, and the subject of political action thoroughly urged home, and the worthless. his master, and his mother was Holmes' slave, and by ness of the candidates shown up. I feel deeply about her had eleven children. He suffered much on his

LECTURES IN HINGHAM.

Mr. Editor,
The Rev. Daniel Wise has lately delivered a course of lectures on Slavery in this town. He lectured three times in the Bantist Meeting-House, and twice in the Methodist Meeting-House. The subjects of his lecnres were the following 1. What have the North to do with Slavery?

2. What support does the Bible give to Slavery?

3. What is American Slavery? 4. Are there any circumstances which instife Sta.

5. What is Abolition? Gradual and immediate

Emancipation?

Mr. Wise has labored faithfully among us, and he has our warmest thanks for his exertions in behalf of Perceiving in your paper of the 5th, a letter signed the oppressed. We have some among us, who are H. W. Davison, dated in this city, respecting the call good and true to the cause, but our people generally of Rev. Joel Parker to the Tabernacle church, in which are determined that they will not become Abolitionmy name is mentioned, that contains several incorrect ists. They have closed their eyes and their ears, 'lest tatements, clothed in very reprehensible language, I they should see with their eyes, and hear with their hasten to give you a relation of facts in justice to all cars, and should understand with their heart and be concerned. H. W. D. styles Mr. Parker, 'the great converted,' We hope our friend Wise will find in oth apologist for slavery; whereas he professes to be op- er towns, those who are milling to hear the subject of ed to it, but had not sufficient hatred to this system slavery discussed, and who wish to be addressed on a f iniquity, or enough moral courage, to urge its sin- subject which is of the utmost importance to us all ulness upon his slaveholding church at New Orleans. We commend him to our friends in other places, represents that Mr. Parker arrived in this where there is any interest on the subject of slavery, invited to preach at the Tabernacle, that a majority of tlemanly deportment, his christian spirit, his regard the people made strenuous exertions to have him for for the opinions of those who may differ from him, and their pastor; but finding the abolitionists too strong for his unwearied exertions to lead all men in the way of

Hingham, Oct. 13, 1838.

LEOMINSTER, Oct. 13th, 1838. Worcester North District A. S. Society, held a quarterly meeting here yesterday. At 11 o'clock, A. M. the delegates were requested by the President to come to order. Rev. Mr. Stebbins, of this town, prayed; after which, voted, that a business committee be appointed by the chair, to arrange and bring

forward business for the meeting. Resolutions were effered and adopted, (as a matter of course,) on the subject of universal freedom. Also, society. They were as follows:

Resolved, That, in the opinion of this Society, one of after intimating that the united churches would not acquiesce in either remaining as sole pastor, induced both to tender their resignations. Mr. Parker had previously been invited by the pastors to preach on one dent inhabitants; and that one of the most effectual occasion. When it was ascertained that both pastors methods of removing this baleful influence, will be to ferret out, and expose it, wherever it is to be found Resolved, That we earnestly recommend to every

slavery, either by marriage or heirship.

3d. What other influence, both in amount and kind, created directly or indirectly by slavery, is brought to oppose the anti-slavery reform.

Should these resolutions pass, (as doubtless they Shortly after the resignation of the two pastors, the opinion, be among the most powerful auxiliaries for church held a meeting to consider the subject of choos-ridding our country of one of the most horrid evils that

After adjournment, Rev. Mr. St. Clair, of Boston, during two protracted sessions of the church. Those gave us a most able and convincing address on the who advocated the nomination of Mr. Parker, spoke of subject of slavery, the effect of which will not be lost to

SILAS BRUCE, Sec'ry pro tem.

GEORGE THOMESON At the annual meeting of the Weymouth and Brain-

beside liquidating the debt due by the Tabernacle tree Female Emancipation Society, the following reso church. Those who opposed the nomination, (and I lution was passed, and ordered for insertion in the Lib-

Resolved. That we would with deep and heartfelt

MARY WESTON, Rec. Sec. Sec.

POLITICAL.

The contest in Maryland for Governor was a recast-of which Grason, the administration candidate, has only 259 majority. This, however, is a considered ble gain for that party. In one county, Frederick, the votes were equally balanced-Steele having 2532, and Grason precisely the same number! The whigs have In Georgia, the whole whig ticket for Congress is elected by a s nall majority. This is a large gain for the whigs. They will also have a majority in the Legislature.

The returns from Ohio show a large gain for the adinistration, which has probably carried the State. Three districts in South Carolina have been heard from, in all of which the Calboun, Nullification, State Rights, Sub-Treasury party have succeeded. Hugh S. Legare has lost his election

In Pennsylvania, David B. Porter, the administration

We should not do you justice, should we not inform that we in L which has succeeded until that we in L who were formerly abolitionists. That neither party can tell which has succeeded until that we in L who were formerly abolitionists. deed. Yes, sir, we have been netually engaged, in the some on both itckets have succeeded.

REV. THEODORE CLAPP.

The editorial article, respecting this wolf in clothing, upon which our friend Pierpont ar was written by the late editor pro tem. On pen we see nothing to retract; but we cheerfulls following communication, taking the liberty i to it sundry notes by way of comment

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To the Editor of the Lilerator. Six-My eye fell, last evening, for it. me, upon the notice which you, and pondent of yours, have been pleased my having admitted Rev. Mr. Clapp, Orleans, into my pulpit. Had I seen tice in season, I might have earlier offer

these remarks in reply to it. As a citizen and as a Christian hold to the great principle and of the press. Let neither be mnzzlam ill at ease when my mouth is stepp when your press is; for then I know that the communication of thought to mind is impeded, and, therefore, progress of truth may be. I subscribe for paper-(though the fact first above state that I do not always read it so dili might, to my own advantage) - not b endorse, or even believe, every thing that it; but because it is free, and is an a for freedom. I wish to be free, myse will be; and while they are mine, and they are mine, my pulpit and my people free also. (1) I will be free, to people what I think, and they shall ! e to receive or to reject my doctrine, ing as it approves itself to their minds, as I to propose it; and I would much rather h them reject it, than receive it merely been is my doctrine. For it is better for them to rcise themselves in judging, even of ther what is right, even if they sometimes mis than, without the exercise of their ow nation, to receive, as truth, whatever I pro Blind robbins may safely swallow what dropped, from their mother's bill, into their one oats: but for men that have eyes, I do no think that the best way of feeding.

Now, if I do not expect that my people wi wallow every thing that I say, because I say t, is it to be supposed that I expect them,that they expect, or are obliged,-to swall that Mr. Clapp, (2) or any oth ccupant of my pulpit, says! They know better

But you may say—' Surely you don't me let a man into your pulpit, who don't bel as you do!' (3) I answer, surely, then, should let nobody into my pulpit, but myse for I have never yet found a man, nor do I have ever to find one, who does believe as I do in si points. But if you say, 'Yet you would no dmit him if he differed from you in essent and fundamental points; I ask you, what point are essential and fundamental? (4) Which f us shall answer this question-and be POPE Many and many a time have I asked an orb dox—meaning, by orthodox, Trinitarian—bro er into my pulpit, and sat by and heard him. hope and trust that my people have her posed that I endorsed all that he said, or that would have been e'er the more true if I had orsed it. I have more than once sat by neard a colonizationist address my people ny pulpit :- not because I believed all the for I think not much better of coloni sm than you do. But I had no doubt th would do something to the edification of people, and of myself,—if it were nothing han to awaken our minds to the colonization, and provoke them to the healthful exercise of seeing how easily h guments might be refuted. This, I take ne of the great ends of preaching, viz. to exc the hearer's mind, and lead it to exercise itse upon moral and religious subjects.

But, you say, there is 'n MAN-THIEF in northern pulpit!"—That is to say—there is SINNER preaching the gospel in a Boston pu As matter of fact, I did not know, nor do know, that Mr. Clapp is a slaveholder. I had I known that he was. I had not, in pocket, any moral scale and dividers, b application of which to him and myself I con e, at once, that one of the sinners migh into the pulpit and preach to his fellow since and that the other sinner might not :- (6) that

(1) Spoken like a freeman! Put, to show that we not claves, is it incumbent upon us to give the right hand of fellowship to the advocates of despotism ! Mus I prove that I am no bigot, by recognising as a chis an the man who justifies the perpetuity of a system which is full of no is such charity but licentiousness?

(2) That is not the question. Because your people as ot obliged to swallow all that they hear from your po pit, does it follow that you may invite an abetter of rob ers, and one who joins hands with adulterers, to preach in your stead? The question is not one of theology, but decency, humanity, morality.

(3) No-we shall say no such thing; because we

now that upon speculative points, men may widely liffer in love, without any detriment to the freedom and orals of community. But this we say, unhesitating 'Surely as a man. as a republican, as a christian, you ill not let a man into your pulpit, who maintains tha od has made one portion of the human race to be the laves of another, and recognize that monster as a mile ster of Jesus, the Prince of emancipators.

(4) These-the 'self-evident truths' of the American Declaration-that all men are created equal; that the re endowed with certain inalienable rights; t nong these are life, liberty, and the pursuit of happiness. And these, from holy writ - God hath made one blood all nations of men, and is no respect persons'-'in Christ Jesus, there is neither Jew t Greek, neither bond nor free, but all are one'hast made man a little lower than the angels, and le rowned him with glory and honor'- &c. &c. If the tre not 'essential and fundamental points,' then w infess our ignorance. To preclaim them as such it not to be a 'pope,' but a 'republican,' or, rather, a Christian.

(5) No doubt of it. But suppose that Trimitariat rother was avowedly an advocate of relbery and or lty, would you admit him into your julpit, or con ou or your people hear him to edification, how excellently he might preach? Would not your ant soul exclaim. Thou therefore which teach mother, teachest thou not thyself? Thou that make thy boast of the law, through breaking the law, dishor rest thou God ? For the name of God is Masphene

alrong the Gentiles, through YOU.

(6) Does our friend mean to affirm, that the man wis sses a portion of his race among the bratespholds slavery as a divine institution, which is xist as long as the sea and moon endure s chattels personal the beings for whom Christ who approves of the dreadful traffic in human if nat such a man is qualified to preach the go that any congregation can recognize him as a te of Christianity? Does he mean to place himself level with such a prodigy of impicty? Does he think that his own heart is no better than that enemy of the human race? Why, then he edges that he is himself unfit to preach the abmeans what his language plainly implies. But Pierpont is a sinner, and Mr Chapp is ditto-et are both authorised to act as the ambassadors ergo, Mr. Clapp, who advocates man-stealing, s good a Christian as Mr. Pierpont, who denou as inhuman and diabolical !-- and, ergo, both being of ners, it is not for Mr. P. to exclude his fellow-si Mr. C., from the Hollis-street pulpit ! On this gr the vilest men in community may claim the ri occupy that pulpit, and to be recognised not met fellow-sinners, but as good christian brethren! W loes our friend mean by confessing that he

that he is guilty of its duily or habitual violetick-10

167

that the be for your gently as I ather have because it them to exhemselves, misjudge,

I propose.

their open

nuse I say them,-or to swallow any other now better. don't mean on't believe y, then, I ut myself: I do, in all would not d an orthoard him, as nave heard

d. or that it f I had enubt that be subject of the very there is a

lder. But might go rive the right. g as a chrislood? What

or people are etter of robrs, to preach heology, but because we may widely reedom and hesitatingly intains that ace to be the er as a min-

e American 1; that they ights; that ath made of respecter of er Jew nor ne'— Then els, and hast n as such is er, rather, a Trinitarian ery and cru-

pit, or could on, however your indig-ich teachest that makest law, dishonblasphemed Le man who which is 10 who holds brist diedman deshe gospel, er as a teacher himself en a es he really

that of this he acknowlthe plotters lieve that he s. But Mr. -ergo, they us of Christ! aling, is just denounces it th being sinellow-sinner,

the right to of merely as

he sermon, had he been so disposed. be still more ashamed of the city and of not ask Mr. Clapp what he was go efore he went into my pulpit. sell him what he might or might not I lid not believe all that he did preach a taught any thing that is not true, I ery possible that I may have done the or before him; and, very possibly, my were as safe in his hands as they would It was their business to ogs, and to hold fast that only which This I strive to teach them, and this arust them, to do. If Mr. Clapp inmy thing immoral, his lips, his spirit, een desecrated by it, not my pulpit; my presence. I wish him and you, Sir, stand that I lent it no sanction. His that case, will stick to his own soul-not or my people. I do not believe in the man's sin to another man's (12) and therefore, even granting that Mr. Clapp did sin in his preaching, I have no lea that, in so doing, he did any thing towards

namous desecration' of my cars near

ich of of my pulpit in which, or of my bible

mont might go in, but that Mr. Clapp

of the Liberator such a set of instru-

I am not particularly acquainted

pretend, nor do I believe. (8)

the last sixteen or eighteen years.

en a settled clergyman in New Or-

d that his church is one of the largest

frequented in the city. (9) I am cred-

med; and that he lays more money,

of sional charity than do any three

shelder, I am sorry for him. If he

led slavery in a sermon, and then

I am ashamed for him. But if his

forbidden him to preach what he hey ought to hear on the subject of

on any other subject, I should be still

for them; (10) and if the city of

os would not let him priot what he

ned, or if the Post-masters in that part

anuy would not let him send me a

of this city, I do verily believe.

Has the correspondent or

sir. I am glad to invite into my pulpit any one who is publicly recognized as a preacher due gospel by any denomination of my fellow as: (13) and this, so long as I can have my own way. I will do. Allow this, and, permewhat more extended than they are, to be benefit of the Christian world. Deny this, and you assume a principle, which, if carried Il not only lock up the charities of my minister within the enclosure of his it: for there is no one who, in all leves with any other; but will make ers become judges, one of another, at ent peril of forgetting that they shall res be judged. Nay, with what face alk of our own freedom of speech, or it as our own, when we do what in us withhold his, from a fellow christian or fellow citizen? (14) The spirit that would not said to Mr. Clapp. You shall not go my pulpit, because you are an anti-aboli rein does it differ from the spirit s than a year ago, said to Dr. Channing co-petitioners, 'You shall not go into Hall, because you are abolitionists '?— spirit that said to Mr. Lovejoy, ' Because an abolitionist, you shall not publish a Altan ' Is your correspondent 'J. Z.. are you. Sir, so keen a discerner of spirits as int out the difference? (15) My pulpit but by my voice. Faneuil Hall was shut by Lorejoy's press was broken and his lips ally scaled by force and arms; but were all these any thing more than different manifestahe same spirit? If that is the spirit of the Liberator, the Liberator is not what I have taken it for. At any rate, it is not the spirit of

Your obedient servant, JOHN PIERPONT.

find and Behalf If this be so, then he may not have passed from death unto life, or to have become the world. We do not, of course, sit in judg-

7 Yes- If any man have not the spirit of Christ, was some of his'- Whosoever is born of God, doth runt sin'- He that saith he abideth in him, eve not every spirit, but try the spirits they are of God, because many false prophets out into the world - We know that the Son ome, and hath given us an understanding, ay know him that is true'-'If a man [Theo-of New Orleans] say, I love God, and hateth the poor despised slave,] he is A LIAR. For with not his brother, whom he hath seen, and bleeding on a southern plantation,] how te God, whom he hath not seen ?'

Nobody has arraigned him on the ground that and immaculate. Is not this throwing dust? mation of God, is certain. Let us stick to the As avidence of the anti-republican, anti-chris-asphemous sentiments cherished in the heart, alvorated by the tongue of this lying priest, we e following extracts from a sermon on slavery by him in the First Congregational Church in ans, April 15, 1838, and published in a large the world. This individual, we are told, is a of Easthampton, in this State. Now for proof

enerable patriarchs, Abraham, Isaac, Jacob is of whom we read in the book of Genesis, laveholders. In all probability, each possess-ter number of bond-men and bond-women planter now living in Louisiana or Mississippi. we read in the book of Genesis, that God is approbation of Abraham's character and by Insiag him to an extraordinary degree of Prosperty. God, says the sacred historian, a Dutrarch lands, docks, herds, silver gold, abuse and boad-rowen. Here we see GOD, G IN SLAVES gods, there is the control of the contro IN SLAVES; giving them to his own faa man of superlative worth-and as a

derated slavery among the Jews, but gave the permit to buy, hold, and bequeath men

realready shown that slavery was a part of leafy established by Moses. Did our Saviour or abolish only part of this code? I think not, tuples of morality are, like their infinite Ausualite. They are no more susceptible of kan the principle of gravitation—the law that the generatation and growth of vegetables, or a whoch moves and retains the celestial bodies class.

is not, says Jesus, to destroy, but to fulfil the hora's sanctioned by your own Scriptures, is orbital slavery. That is, in regard to the e of boadage, the New Testament accords with

is an accurate account of the views and feelings lined by a great majority of slaveholders in Lou-They hold the African in bondage for his own and the public order. They cannot do otherwise, seems to them, without proving recreant to the bineiples of justice and humanity. To set them would be to involve them in speedy and remediestruction. It would be equivalent to deliberate slid blooded nurder. We have no more right at at, acting upon christian principles, to emancions slaves, than we have to put them to death by hing, shouling, drowning, or burning!!!

Sslature must determine who shall be kept in and what shall be their condition and privi-the pulpit must not interfere in this important

Sames, 'mbbers, 'tyrants,' theires, 'oppressors tal Boasters'—it is enough for us, without 'render-

d, tyrannical, oppressive and unjust. The very reear on this subject, it would be seen that there is more rued treatment towards children and minors in any one of our free states, for a given term, than is indict-d upon servants in any of the slaveholding states for he same period.

I would say to every slave in the United States, you I would say to every stave in the United States, you about realize that a wise, kind and mercital Provi-bould realize that a wise, kind and mercital Provi-bence has appointed for you, your condition in life. And all things considered, you could not be more eligibility situated. The burden of your care, toils and responsibilities is much lighter than that, which God has a list the right, then, to take hife frequently, and for a

(9) This fact demonstrates his utter subserviency to e dominant spirit that reigns in that American Sedom. He is a popular preacher, forsooth, among a God-defyuslaving people! Tell us not of his 'hazin the person of the famished slave, "was hungry, and ou gave me no meat,' (see the last part of the 25th hapter of Matthew,) but joined hands with my plunslaves may mournfully exclaim-

There are humane amongst them? how humane? Humane to free and happy—rich and powerful; Humane to such as me? believe it not. Their Excellencies, to do each other kindness, Would canter over acres of our bodies And this is their humanity. And such Is man's humanity the wide world through. Men's hearts you'll find on one side, soft as silk, And hard as nether millstone on the other.

(10) But if his people were the friends of humanity. nd the enemies of slavery, could they employ him to be their pastor? No! Being slaveholders, they very iberally allow him to justify their mean and brutal ractices, by quoting (Satan like) scripture to his purusly happy to be styled patriarchs, and to be ranked with Abraham, Isaac, and Jacob!

(11) Evading the point, again! Our complaint is, ot against his sermon in the Hollis-street pulpit, but that he was recognized in that pulpit as a christian

(12) Very good. And yet there is such a thing as eacher, of any man who thinks it is right to sell vomen by the pound?

ship? Judge you, of your own self, what is right. not certain, that those who refuse to obey the righte And, placing yourself and family in the condition of government of Heaven, are incompetent to form a rightthe slaves on the plantations in Louisiana, say, is it cours government among themselves? For it is uniright that the person who sanctions your enslavement versally conceded that if they were 'holy, harmless should be welcomed to any pulpit in Boston? We and undefiled,'all crimes would cease, and the will of maintain that it is revolting to the instincts of our better nature, and an insult to the moral sense of mankind, for such a man to pretend to be a preacher of
their great law-giver, nor enter into the kingdom of

(14) To gag a man by brute force, or to deny him whole world lieth in wickedness? preach who maintains that adultery is consistent with he called upon the jury to remember-what he eracity, heathenism, and soul-murder.

ther fear God nor regard man, and so are unworthy and incompetent to preach that gospel which proclaims liberty to the captive — would have been in accordance with right reason, and the spirit of brotherly kindness. As abolitionists, our complaint is, not that Fancuil glory!') for the suppression of the slave trade, was an Hall is closed against us; but that we are excluded act to protract it for a period of twenty years!! Lifton it for maintaining and applying the self-evident truths of the Declaration of Independence. Is it not any, or all of the States to desolate the coast of Africa, obvious, that the murderers who slew Lovejoy, would but the states to desolate the coast of Africa, burn its villeges, kidnap and slaughter its incfensive the suppression of the slave trade, was an extension of the suppression of the slave trade, was an extension of the suppression of the slave trade, was an extension of the suppression of the slave trade, was an extension extension of the slave trade, was an extension extension extension of the slave trade, was an extension ext

BOSTON.

FRIDAY, OCTOBER 19, 1838.

U. S. CIRCUIT COURT.

and to endorse its conformity to the kingdom of peace.

Professed disciples of the Lamb of God—watchmen upon the walls of Zion—are found ready to act as or!' 'glory!' Shame and infamy! O, Judge S,

ing railing for railing,' calmly to reply, that we are siderable sensation throughout the court room—some fully convinced of the rectitude of slavery; we can assume that the matter, when those who were livinely commissioned to teach us a pure and perfect veligion, have expressly allowed and sanctioned it.

Slaveholders in the Southern States are, in the main, Slaveholders in the Southern States are, in the main, stand aside for the present; and the number of the most mild, merciful and benignant class of men jury having been completed, he was allowed to return he most mild, increiful and benighent class of men, home. Our friend is a plain, straight-forward christian, with paternal kindness. It is commonly thought at the North, that slaveholders are inclined to be hard heart-only. We rejoice that he has borne a faithful testimony. The indulgent manner in which that testimony

was received by the court deserves high commendation.

After the jury had taken their oaths, (a useless and pernicious form,) Judge Stony proceeded to deliver his charge, explanatory of the U. S. criminal code. It was giv : in a graceful and succinct manner. In enumern'ing those crimes which are punishable with death, Is the right, then, to take life frequently, and for a mposed on your Master. The most enlightened philanthropists, with unlimited resources, could not place multitude of offences, derived from the moral condition on in a situation more favorable to your present and of a people? Is a crime committed in a corrapt and verlasting welfare, than that which you now occupy, benighted state of the community to be punished more severely than when light abounds, and virtue is prevalent? This is neither rational nor just. A deed committed under one set of circumstances, becomes still more heinous under another. It will be more tolerable for Sodom and Gomorrah in the day of judgment, zard of life,' (what does that mean?) or of his 'profes. than for Capernaum and Chorazin. Yet the doctrine is maintained, that, in proportion to the absence of derful things, in the name of the Lord; but, unless he knowledge and the degradation of the popular mind, repent, he must hear the sentence pronounced against christianity sanctions the enforcement of sanguinary nim-' Depart from me-I never knew you.' 'For I,' laws. It is a sound reason why vengeance should be left with God, that he alone is able to search the heart and try the reins of the evil-doer, and to determine the amount of guilt which actually rests upon leters. Therefore, inasmuch—&c. &c. With refer. him. It is an equally sound reason why human tribunce to such men as Theodore Clapp, the perishing nals are incompetent to enforce justice, or to award retribution, that they try not the man, but the deed. True, the law excepts idiots and insone persons from the infliction of its highest penalty; but it makes no exception in favor of uneducated mind, of negle morals, of miserable destitution. It places the rich and poor, the enlightened and ignorant, the wise and foolish, upon the same level. Nay, in its administration, they who are most intelligent generally stand a much better chance to escape with a light punishment, than those whose moral sense is so low that they can hardly tell their right hand from their left.

But it is true, nevertheless, that, as a nation becomes christianized, the laws lose their rerocity-the lien is transformed into a lamb-vengeance gives place to ose. They have a sacred regard for the freedom of mercy. A people wholly redeemed from iniquity peech and of the pulpit! It makes them feel ridicu- would need no police, no penal code, no dungeon, no fibbet. Hence, nothing but rebellion against God, on their part, can make such a system of government necessary; for, that it is necessary while they remain slaves to their own lusts, we are ready to concede. What then? Will they plead their own disobedience, their pertinacious and malignant rebellion against the government of the Most High, as justifying the erection of their own bloody tribunals? What! rebels iding and abetting a religious impostor. Does our against God undertaking to establish justice, and to riend believe in the encouragement, as a religious extend the kingdom of the Redeemer, by pains and penalties, by parks of artillery and regiments of soldiers? Is it not an obvious truth, that justice can be (13) Indeed, brother! Have you no better standard awarded only by the just? And how can they be just han this to ascertain what and whom you may fellow- to one another, who are all unjust toward God? Is it righteousness. If Theodore Clapp should dare to apply Christ. What shall the individual christian do, in the his slavish doctrines to the white as well as the slave present state of the world? Shall be be rebellious opulation of this country, what would be his reception also, and support the law of violence—the government at the hands of uninsters and laymen? Would *the of brute force! How can be do so, and yet be a loyal arms of christian charity' be extended to embrace him.

the right to speak his thoughts freely, is one thing: to encourage him in speaking blasphemous language is and eloquent in his denunciation of the foreign slave Is Mr. Pierpont willing to invite a man to trade, as a most infamous and diabolical truffic; and hristianity? If not, why not? 'With what face,' &c. many at the present day (probably alluding to the abo &c. Let us have free discussion! For ourselves, we think it more tolerable to hear an advocate of adultery glory and honor of this country, that she was the first than an advocate of slavery preach; because slavery is among the nations to aim at the suppression of this nenot only adultery, but it is also robbery, oppression, farious commerce-namely, in 1788. We could not but marvel, that the cheeks of the Judge were not in-(15) We will try-very briefly. The term, anti-ab. stantly suffused with the crimson blushes of shame, at litionist,' as applied to Mr. Clapp, is not sufficiently the utterance of such an idle and false panegyric. We determinate to express the enormity of his views re-specting the rights of man. We would rather state it with the facts of our national history, as himself—in hus:-The spirit that would have said to him-'You full view of the present enslavement of one-sixth nor shall not go into my pulpit, because you are in favor tion of all the inhabitants in the land-should venture of making brutes of your fellow creatures whose com. to boast of what this country had done to abelish the plexion differs from your own, and of perpetuating their African slave trade. The constitution of the United States was formed in 1788, in which it was express! carry Theodore Clapp triumphantly upon their should have give the right hand of fellowship to them all?

Inhabitants, people the Atlantic with their dead bedies, and perpetuate upon our soil the damning curse of slate to them all? for the reputation of republican, christian America How worthy of being eulogized in the year 1838, in a court of justice, by a judge of the U. S. Court! Rather how inhuman and infamous is it all ! This bargain was that made the compact deliberately wicked and fearfully bloody-a bargain which no body of men were competent to make, which was null and void before We found ourselves, on Monday forenoon, where we God from the time it was made, and for the fulfilment we found ourselves, on Monday iorenoon, where we are seldom prone to venture—viz. in a court room. It was the commencement of the fall term of the U.S. Circuit Court—Judge Story presiding. One of our 'non-resistance' brethren had been summoned to act as a juryman; and, moved by curiosity to see how his declining to serve would be regarded by the court, we accordingly went thither. The proceedings were opened with prayer by Rev. Mr. Gannett, of this city. In this act, at least, there is a union of Church and State. this act, at least, there is a union of Church and State.

The kingdom of violence has its priests to uphold it, away slaves in any part of the Union, and to pledge

chaplains on board of those 'floating hells,' the naval thou art a bad Stony-teller!

Not only was the slave trade protected by the Confod of peace upon and at military parades—as though stitution from 1788 to 1868, but it may be renewed unthey were thus fulfilling the royal law of love.' There was not a man in all the court room, who was not Congress was forbidden to legislate upon the subject bound by his allegiance to the Messiah, to forgive during a certain period; but it was not required to bound by his allegiance to the Messiah, to forgive whatever trespasses had been committed against him, as he desired to be forgiven by his heavenly Father: yet, there were judges, and jurymen, and prosecutors, and witnesses, and counsellors, and sheriffs, and consistent of death or imprisonment upon some error ing fellow-creature—all contemning the precepts and example of Jesus, with regard to the treatment of energy and demanding an eye for an eye, and a tooth. All this was vainly attempted to be sanefor a tooth. All this was vainly attempted to be sanevindicated, never cherished the rights of man. They for a tooth. All this was vainly attempted to be sane-tified by prayer. Before that prayer was made, the are not the friends of Humanity. They care less for thed by prayer. Defore that prayer was made, the are not the friends of Humanity. They care less for crief of the court made proclamation, enjoining silence during its delivery, under pain of imprisonment! So that if any one, whether under the influence of strong drink, or with a malicious design, had made the slight est disturbance, he would have been seized and hurried to prison, as the christian mode of bringing sinners to them are holding in bondage six thousand slaves in the pentance, and of overcoming evil with good! The District of Columbia, and have neither 'honor' nor relition of Mr. Gannett, that God would smile approvently on the set them free! Selfishness had ngly upon these who were about proceeding to punish more to do with the abolition of the foreign traffic than evil-doers by physical force, seemed to us plainly in-compatible with that of the Son of God, when expiring willing to cut off foreign competition, for the disinter n the cross he exclaimed, in behalf of his murderers, ested reason that they might have a monopoly of th Father, forgive them; for they know not what they do.' trade in blood And briskly have they pursued, an The jury were next sworn—two of the number deare they now pursuing, that trade! Judge Story for lining to take an oath, were permitted to affirm .- got to tell the jury these facts-and also another, t When the name of our friend was called, he rose and wit, that this country is privileged by Texas to be the requested to be discharged, on the ground that he could GUINEA to supply her with slaves! He was wholl not conscientiously, as a christian, either take an oath absorbed in contemplating the 'honor and glory' or make affirmation. This annunciation created con- a compact cemented with human blood!

BOSTON QUARTERLY REVIEW. our 'Refuge of Oppression' are really becoming scarce. ed Lovejoy.

which we shall publish next week. We find an article easy to support public worship, beside liquidating the in it, respecting abolitionists and free discussion, which, debt due by the church'! A nice calculation. being admirably adapted to it, as it is both weak and it is that principle is sacrificed to interest. But a God wicked, we have placed in the 'Refuge,' its appropriate of justice will assuredly frustrate all such contrivances. place. In it we are gravely told that nobody objects to the discussion of slavery—that abolitionists are not the friends of free discussion-that it is not their object to discuss the subject of slavery—that they are 'a lishes the following law of Ohio, which puts the liberty of every individual in that State in the keeping of any ly subjected to Lynch law—and that they cannot an justice of the peace—the Ohio Constitution, and also wer a very

Mr. Brownson is an altered man. He has proved himelf to be a moral chameleon, taking the hue of every thing he touches. Since his apostacy from the cause of universal liberty, he has been rewarded with an office from government. Of course, his loyalty must be proved by fresh attacks upon the abolitionists. The most effectual reply we can make to his article on our first page, is to make him his own judge, jury, and executioner. He shall convict himself of base misrepresentation and flagrant apostacy. In the first number of COMMIT SUCH PERSON TO THE JAIL of the basis Review, passing Whitting to come he was the county of the peace. his Review, noticing Whittier's poems, he says of the county in which such examination shall take place, or to CAUSE SUCH PERSON TO BE DELIVERED

Not yet can justice be done to those philanthropic ED TO THE PROPER PLACE OF JURISDIC-"Not yet can justice be done to those philanthropic men and women, who have taken the lead in the effort to abolish Negro Slavery. They disturb too many prejudices, interfere with too many interests, and stir application in too many consciences, to be able to likely too many justice of the peace, by virtue of this Act, the last at one their tree place in the love and reverence of their countrymen. But they need not be disheartened. Humanity will not forget them. The very children of those, who now call them madinen and fanathen of those, who now call them madinen and fanathen of those, who now call them madinen and fanathen of those, who now call them madinen and fanathen of the country in which such offence shall have been committed, or to the party injured by such crime or offence, which letter may be sent by mad; and no person ties, who treat them with one another in building their tombs or granishing their sepulches.' ilding their tombs or garnishing their sepulchres.'

When the Future has become the Present, and man tands up by the side of man, in the native dignity of nanhood, and in the image of his Maker, they, who w weep and yearn, toil and struggle, suffer reproach nd persecution, for the rights of man, will be owned as he true nobility of their day, the God-sent benefactors

They have not, it is true, gone in a body for Abo-on; but they can hardly be blamed. The people ve not hired them, as ministers of teligion, to free the s, but to make sermons and say their prayers.'

That we may further illustrate the consistency of Mr. Brownson, we extract the following paragraphs from an eloquent speech which he made at a meeting of the the death of Loveiov. 'O shame, where is thy blush?'

He saw a portion of his fellow beings held in slavery. He felt that it was wrong. He said to their masters, it was wrong. And was that a crime in this country, which boasts of liberty, and at least every fourth of July reiterates the sentiment that all men are borne free and pual? Was it wrong to say that one man has no I wrong. If that was not wrong, then Lovejoy fell, ending the couse of universal liberty. I see in him a urtyr to the great idea of American Liberty.

Are we to admit, for a moment, that it is wrong for

of mind, of morals; no onward movement of , can be effected without free discussion—free What is it that raises and elevates and enno-But again, Sir, how has Lovejoy fallen? He has

and we rely upon our correspondents 'neither to ex- count of strong drink. tenuate nor set down aught in malice,' in any stateof colored humanity—the warm abetter of that monstrous crusade which is waged against the existence of our colored countrymen on this their native soil—the dumb dog' who was afraid to open his lips against the curtain in this disgraceful business.' Will not some one roll up that curtain, that the public eye had of the press—and a participator in the riots in Alton, which ended in the murder of Lovejoy—is to us incomprehensible. It will be remembered that, in the very height of the bloody that the against the abolitionists, evidently designed, and certainly calculated, at least to prevent the re-establishment of the Alton Observer, by adding new food to the raging fire of public phrenzy. At that meeting, is did to the finger of opprobrium. At that meeting, Joel by the finger of opprobrium. At that meeting, Joel by the finger of opprobrium. At that meeting, Joel

Parker took a conspicuous part. And it was that cles sufficiently false, stupid, and malignant for meeting which sealed the death-warrant of the lament-

The libera'ity we have shown to our opponents, in copying their smartest effusions, has fairly outrun their given in church-meeting, why Mr. Parket should be the industry! In the midst of this dearth comes along the pastor at the Tabernacle, was 'the probability that he Boston Quarterly Review for October, the contents of would attract a large congregation, and thus make it

> PERSONAL LIBERTY IN OHIO! The Cincinnati Philanthropist of the 9th inst, pub-

silly question put to them by the author of that of the U. S. to the contrary notwithstanding! AN ACT CONCERNING FUGITIVES FROM JUSTICE.

Sec. 1. Be it enocted by the General Assembly of TO SOME SUITABLE PERSON, TO BE REMOV

persons so notified, after they shall have received such notice, to apply for the person so commi

JOHN H. KEITH, Speaker of the House of Representatives DAVID T. DISNEY.

February 28th, 1834.

To Correspondents. We have on file several communications, essays and reports, relating to the mo mentous subject of gospel non-resistance; all which shall appear in our columns, in due time. Much as we should delight to let all our correspondents, pro and con, be heard forthwith, yet we shall not cease to remember that the Liberator was established mainly to Massachusetts Anti-Slavery Society, held in this city advocate the abolition of slavery, and that the discuson the 22d of December last, in commemoration of sion of any other topic, however dear or important, must be confined to narrow limits. One thing we can e death of Lovejoy. O shame, where is thy blush? We are not here to rejoicing; we are not here to received strains of praise of the excellent boon received on our fathers. We are here to commemorate the ath of a man, who has fallen a martyr to free speech.' We are here to-night because one of our brethren has produce their strong reasons, and, if they can, to con-But how has he fallen? In the first place, he vict us of error. As our room is limited, we have one s fallen in his efforts in behalf of suffering humanity. request to make alike of our peaceful and belligerous correspondents-and that is, that they will aim to put multum in parvo-to make their essays as brief as possible; otherwise, they cannot find so ready an a

We acknowledge the receipt of a very long commuicat on from our estimable brother, Orange Scott, in which he assails the sentiments of the Declaration with much vehemence, and which, in our opinion, is by no means worthy of his head or heart; but our reader. man to contend for universal like try? Then Lovejoy shall decide upon this point for themselves. In its man to contend for universal like try? Then Lovejoy shall decide upon this point for themselves. In its taste, style and spirit, we think, it resembles many of are alone; but in defending his right, he was defendently rouse—mine—the right of every one here—mine the right of every one here the right of every one here the right of every one here. Are these words prohibited in this Republic? ever, there is only a mote in brother Scott's eye, and a en to die-to be put to death, for defending beam in our own. Nevertheless, we commend him ? Yes, Lovejoy has fallen a martyr to the rights for his readiness to step into the arena, and do battle for what he considers to be the right; but, as he advo-But this right of free discussion I contend for, is not cates the use of carnal weapons, we are quite sure that rived from parehment. It is a right inherent in hus-nature; and nothing is worth contending for with-tit—indeed, without it nothing can be gained. No vement of down of the strong holds of Satan, even without the -free aid of any military or civil power.

The communication of our bro Pettibone shall es man, and produces the onward progress of human ciety, but the free utterance of mind—the speaking of find a place in our next number. It gives us great mind to mind, and heart to heart? Deny us that right, pleasure to hear of the steady progress of the anti-slavery cause in our native county. Essex.

llen in another cause—in defending the freedom of wech—the freedom of the press. It may be, that freedom of speech and of the press has but few friends. It ay be, that its value is forgotten. But by men that twe a feeling or an idea to express, it can never be given. He who is willing to give it up, is the veriest type. He who is willing to give it up, is the veriest are so constructed as to admit of rivalry, station, such as the first of the state of of the It is not, then, in vain, that Lovejoy has fallen; for premacy, domination, caste; and it is made a duty for re see now where we are. We see that our constitu-ons have become dead carcasses, to be hung up as care-crows, and at which the crows merely laugh! *But I am told that this question is improper to be discussed, because the people are opposed to the discussed, because the people of Alton opposed it. Well, suppose they did. What then? Am I to ask the people what I may say? No, sir: I have but one authority to which I appeal, and that is conscience—the voice of God that speaks to the inner man. When that bids me speaks goals I though peoples though the voice of God that speaks to the inner man. When that bids me speaks goals I though the voice of the contrary, it requires of every man a cheerful wing message in the voice of God that speaks to the inner man. When the total contraction of the case tevel of the that would be greatest, must be the servant of all. It gives no power but that of love, and allows of nothing but suffering for Christ's sake. It has no ranks, no titles, no honors, no emoluments, to hold out to men as an inducement to support it.—On the contrary, it requires of every man a cheerful wing absorption and the expulsion of the teath would be greatest, must be the servant of all. It gives no power but that of love, and allows of nothing but suffering for Christ's sake. It has no ranks, no titles, no honors, no emoluments, to hold out to men as an inducement to support it.—On the contrary, it requires of every man a cheerful wing absorption and the expulsion of the teath whell is surfered to gather, it occasions the swelling and inflaming of the gums, causing absorption and the expulsion of the teeth, wholly removing it.

2. It is an infallible cure for the Tavitar cs'lecting on the total love, and sulve to cause and preserve a since the while it is the swelling and inflaming of the gums, causing absorption and the expulsion of the teeth, wholly removing it.

3. It is an infallible cure for the Tavitar cs'lecting on the cause the total very that the power tartar is suffered to gather, it occasions the swelling and inflaming of the gums, causing absorption and the expulsion of the teeth from the javes, while it is the swell or suffered to gather at bids me speak, speak I will, though peoples, though and dross. It denies to no man the right to think, speak and act, as his reason and conscience may die-If abolitionists were in the wrong—if there were no their side, there would be no opposition. They told be at liberty to speak, and write, and print what wersal peace. Its only creed is, suffering wrong meekhey pleased. No man is afraid to hear an argument chich he feels able to rebut. This discussion is oppositely—its only punishment, the forgiveness of enemies then, because it is felt that abolitionists speak the under all circumstances-its only restraint, the withholding of violence for violence.

reciting great hostility, then is the time to agitate them.

Then is the time for a man to rise up with his life in his and, and go forth and proclaim with a voice of thuncer, that which the people are afraid to hear?

HEAR! HEAR!! We are determined that our readers shall know the worst that is said of our non-resistance principles and measures. There are sundry artistic than the people are afraid to hear? Again, Lovejoy fell a martyr to human liberty—in defence of the rights of you and I. Is the discussion of this subject to be put down? Is slavery to be perpetuated among us? I tell you no.

*I see in the countenances before me, the pledges that the war against shavery will not cease, so long as a single shave writhes under the lash—so long as a single shave writhes under the lash—so long as a single shave writhes under the lash—so long as a single shave writhes under the lash—so long as a single shave writhes under the lash—so long as a single shave writhes under the lash—so long as a single shave writhes under the lash—so long as a single shave writhes under the lash—so long as a single shave writher and therefore am I satisfied. This work will go on. All we need is the free exercise of the right for which Lovejoy died. Let us speak strongly—let us speak boldly—let us be undaunted and persevering, and always will die.'

All would say to those who are banded together as abolitionists, while you pay these respects to him who fell in your cause, be not disheartened. All that is good in human nature—all that is enduring and sacred in history, encourages you to hope for success. Heaven is pledged to give you saccess. Be but true to the sacred principles of liberty; be but united; and though but a handful to-day, you will be an army to-morrow—next day, you are a people—the next day, you are a world.

day, you are a people—the next day, you are a world city. Our bro. St. Ckir was badly injured in the head, —you have conquered. affected. He will be unable to prosecute his labors fo JOEL PARKER. We wish to be accurate in all things, some time. This accident is to be charged to the ac-

nts they may make in our columns. We published Monocracy. The spirit of mobocracy does not apthe letter of Mr. Davison, in a late number, respecting pear to have wholly 'eft our State. On the evening of the Tabernacle church at New York, and Mr. Parker, the 5th inst. as the Rev. Joseph Mash was delivering Ac. because the auther wrote over his own signature. a lecture on slavery in the Methodist meeting-house in It seems, by the letter of our bro. Lewis Tappan, that Wareham, he was interrupted by a profane and lawless Mr. D. has fallen into several errors, though correct in crew, who threw stones at his head, yelled and blas his statement that Joel Parker, of New Orleans, has phemed hideously, and attempted to drag him from the been invited to be the pastor of that church. How any pulpit. Nothing daunted, he proceeded in his lecture, of our abolition brethren can be willing to set under and happily received no injury, though a large stone fell the preaching of Joel Parker, the despiser and enemy at his feet. A correspondent of Zion's Herald says—'It of colored humanity—the warm abettor of that mon- is openly declared by many of the people, that the sac-

NOTICES ANTI-SLAVERY MEETINGS. Village, town, county and state anti-slavery meetings are following each other in rapid succession-proving conclusively that 'agi-

tation' is fast 'dying away'!-Friends of the cause, keep your eyes upon all the notices, and be hearty and prompt in your attendance. To our colored PRIENDS IN BOSTON. Have you seared your tickets for the course of Lectures this win-

ter before the Adelphic Union? If not, 'make hay

while the sun shines'-that is, seize the present and

every favorable opportunity to acquire knowledge. ADELPHIC UNION.

The lecture on Tuesday Evening, October 23d, will be delivered by Mr. P. H. Sweetser. Subject—Rudiments of Philosophy, together with the importance, to all classes of community, of philosophical investigation.' At the Smith School-Room, Belknap-St. Lecture to commence at 7 o'clock, precise'y. Wm. C. Nell, Secretary.

The Third Annual Meeting of the New England Temperance Society of colored people, will be hollen in Boston, on Friday, October 26, at 10 o'clock, A. M. It is earnestly requested that all societies, among the colored people in New England, will send as large a ation as possible.

c friends of temperance generally are invited to

attend, as business of importance, and of public interest, will come before the convention.

JOHN W. LEWIS, President. THOMAS COLE. Sec.

The Norfolk County Anti-Slavery Society will hold their next quarterly meeting, at Weymouth, in Rev. Mr. Perkins's meeting-house, on Tuesday, the 13th of November next. The Public services to commence at 10 a'clock, A. M. The Board of Managers are requested to meet at 8 o'clock, A. M.

D. SANFORD, Cor. See'ry.

Medway, Oct 16, 1838.

ANTI-SLAVERY CONVENTION IN ESSEX COUNTY-YOUNG MEN AND OLD MEN.

All the Anti-Slavery Societies in Essex County are All the Anti-Stavery Societies in Essex County are requested to send delegates, to meet in Convention on Wednesday, October 24, at 10 o'clock, A. M. at Dancers, (New Mills.). It is desirable that every society should be fully represented; and where there is no society, let the friends of the cause see that one or more ttend. Important business will come before the Con ention, in regard to their political duties at the com-ng elections. All the papers in Essex County, on the ide of human rights, are requested to give this notice ne or more insertions.

It is expected that Messrs, Quincy and Garrison Boston, and other advocates of the cause, will be sent. Meetings will be held through the day and

By order of the Executive Communittee J. W. BROWNE, Cor. Sec'y.

PLYMOUTH COUNTY.

The Plymouth County Anti-Slavery Society will hold s semi-annual meeting at the Baptist meeting house Hingham, on Wednesday, Oct. 31st, at 10 o'clock,

Messrs. Phelps and Garrison are expected to be present. Business of importance will come before the meeting; and a full and efficient delegation from every town is requested. Friends out of the county are in-T. P. RYDER, Sec'ry.

ANNUAL MEETING OF THE RHODE ISLAND ANTI-SLAVERY SOCIETY. The third annual meeting of the Rhode Island Anti-Slavery Society will be held in the city of Providence, November 14, 1838. The friends of the cause in every own in the State are requested to appoint their dele-sates without delay. The meeting should be extended by a large number of the fried, zealous and uncomprom-sing friends of the slave, from every nook and corner of the Roger Williams State. Able advocates of the cause from other States, are expected to attend. Abolia cause from other States are expected to attend. Aboli ionists in the adjoining State of Massachusetts, who

an make it convenient, are cornestly invited to meet ith us.

OLIVER JOHNSON,

DB. OHUBUHS Tooth Powder.

Great Tooth Preservative. DR. CHURCH'S Tooth Powder, or the Great Tooth reservative, is invaluable, because

1. It is excellent in cleansing the Teeth and making

then white, and presenting their drecy.

In order to keep the teeth clean and wholesome, the Brush and Powder must be used, for, by the frequent mustication of food, there is a viscid matter which adheres to the teeth, and which, if not removed, causes

lisease and decay.

2. It is an infallible cure for the Tartar collecting on

while it is the source of great pain.

3. It is sure to cause and preserve a sweet breath, and a pleasant taste to the month.

Sad indeed is the evil, the pain, the destruction of comfort and health which is brought about by neglect. For there is and there can be nothing worse for an individual than a bad breath; yet, by overlooking the Teeth, how many hundreds and thousands have a disagreeable breath; and when in conversation, even, are conscious of it, and involuntarily turn their heads!—Still, all this can be remedied in a short time, by the application of the Powder, so that health, comfort and beauty, and a sweet breath, will be in the possession of all.

When the gums are soft and spongy, this Powder will make them fire and hard. Nearly one half of the teeth which are lost, is owing to the disease of the soft and spongy gums, and collection of tartar.

Those who have used Dr. Church's Tooth Preservative, (and they are of high standing and respectability.) have invariably recommended it to their friends, while medical men and the most scientific dentitist have warmly expressed their approbation of it, and commended it to their patients.

while medical men and the most scientific deficiency warmly expressed their approbation of it, and commended it to their patients.

The Agreat number of certificates can be produced in favor of the Powder, but the following will suffice. Having tried Dr. Church's celebrated Tooth Powder, with great benefit to my teeth, I feel obligated to state the facts to the public. About one month since, my teeth were any thing but white or possessed of their natural color; for upon them were collected an abundance of dark, and on some of them, absolutely black matter, being a hard soostance, while my tooth were covered with vitiated saliva, which not only gave a bad taste to the month, but rendered my breath exceedingly offensive. After the application of the Powder for about two weeks, my teeth were clean and white, and the offensive breath was entirely removed. I consider the Powder beyond all price.

April 26, 1838.

SAML. P. WOOD.

As I have used Dr. Church's Tooth Powder, and ave derived from it great advantage and aid, I most cillingly recommend it to all my friends and the pobc.

THEODORE G. ABBOTT.

Feb. 21, 1838. For sale wholesale and retail by ISAAC KNAPP, 25 Cornhill, Boston.

THE GRAHAM JOURNAL OF HEALTH

AND LONGEVITY.

THE character of this periodical is now pretty well established, and its objects generally understood. The third volume will commence the first of January, 1839, and like volume 2 will contain 400 pages, and be issued every other Saturday as heretofore; and will hereafter be published simultaneously in Boston ard New York. Jone Bordest, is Agent in New York, to whom orders may be sent from all the States west and south of New England; the latter States will be supplied from the office at Boston as formerly. David Cambridge 1998.

...clusive,)

Thou art the bright example; Thy heart, warm in the Father's love, Was virtue's living temple;
And with his glorious image sealed,
Thou, in thy lowly state, wast filled With wisdom, power, and goodness.

To do the Father's will, whose aim Was ever shown more zealous? Who, for the honor of his name, Was ever found so jealous? Thine was no selfish interest, The ruling object of thy breast Was but to work his pleasure

When thou the wicked didst regard. With grief thine eye was filling; But when was done thy Father's word, Thy heart with joy was thrilling: On his depended all thy will, To him thine eye was looking still With meekness and reliance.

Before the world, by word and deed, Thou praise to Him didst offer; Wast ready too, as He decreed, For our relief to suffer : And as the Father is all love, Thou didst alike thyself approve All gentleness and mercy. Nor could the injuries or wrath

Of man to murmurs move thee; True to thy God, thou, unto death-Death on the cross-didst prove thee Thy courage never faltered once, In Him was placed thy confidence So cheerful and unwavering. The hone was constant in his name.

Tho' scoffers were deriding;

And when thine hour of darkness came It found thee still confiding : Thy hope was met,-thy God was there, He answered then thy voice of prayer, And thee from death deliver'd By Him thou wast in glory thron'd, Angels on high adore thee; There saints their grateful songs resound,

And cast their crowns before thee,-Proclaiming 'worthy is the Lamb Who died for us,-and to his name, Be worship, praise, and power Grant, Lord, that to resemble thee May be our highest pleasure; That we, too, in God's love may see Our poblest, richest treasure,-

May in his providence confide, Joyful, may all his will abide, In living and in dying!

THE MILL STREAM. Creep on the rocky hill, And beds of strong spearmint Grow round about the mill; And from a mountain turn above, As peaceful as a dream, Like a child unruly, Though schooled and counselled truly, Foams down the wild mill stream ! The wild mill stream it dasheth In merriment away, And keeps the miller and his son So busy all the day ! Into the mad mill stream

The mountain reses fall : And fern and alder's tongue Grow on the old mill wall. The tarn is on the upland moor, Where not a leaf doth grow, And through the mountain gashes The merry mill stream dashes Down to the sea below; But in the quiet hollows, The red trout groweth prime, For the miller and the miller's son To angle when they've time.

Then fair befall the stream That turns the mountain mill; And fair befall the narrow road That windeth up the hill! And good luck to the countryman And to his old grey mare, That upward toileth steadily, With meal sacks laden heavily, In storm as well as fair; And good luck to the miller, to the miller's son, And ever may the mill wheel turn

THE ALE-HOUSES OF ENGLAND.

While mountain waters run!

A PARODY. The ale-coners of England. How wickedly they stand Amid the tall ancestral trees, O'er all the pleasant land! The beggars o'er the threshold bound With wild, ferocious gleam; And the toper comes to hear the sound Of their infernal stream.

Around their hearths by night, What hideous looks of fiendish crime Meet in that hellish light. The ruffian's voice profance a song The drunkard's tale is told; And lips move burningly along Some ribald page of old.

The ale-houses of England,

The ale-houses of England. How sadly by their power. Is broke the holy quietness That marks the sabbath-hour! Solemn, yet sweet, the church-bell's chime Floats through the woods at morn; But hideous oaths in this sad clime To every ear are borne.

The ale-houses of England, By thousands on ber plains. They are frowning o'er the silvery brooks, And round the hamlet fanes. In dirty alleys forth they press, To lure the sinner there ; And thither do the wretched creep, As birds haste to the snare.

The ale-houses of England. Long, long, in hut or hall, Have hearts of native proof been reared. To curse each ale-house wall; And cursed forever be the grove, And cursed the sinful hour, Which taught the sinless child to love The ale-house and its power.

MY MOTHER KNELT IN PRAYER. When in my boyhood's gladsome day, I wandered to a lonely room,

Where mother knelt in prayer. Her hands were clasped in fervency, Her lips moved without sound : Yet awe-struck, solemnly I felt

I stood on holy ground My mother, all-entranced in prayer, My presence heeded not;

I reverently turned away In silence from the spot.

My gentle mother never knew That I had seen her pray In secresy; but I revered Her doubly from that day.

She died : and I. an orphan, since Through many cares have strayed: But God has kept me-and I feel He heard her when she prayed.

NON-RESISTANCE.

From the Christian Mirror. LETTER FROM WILLIAM LADD. Boston, Sept. 22, 1838.

I did not arrive at Boston until the 19th inst. just as the afternoon session of the peace convention commenced. I found on my arrival, that the convention was organized with male and female members, some of the latter having been appointed on committees. On this acabout a dozen members had formally withdrawn from the convention. Others had also withdrawn for reasons not stated. Still it was a very respectable convention, consisting originally of about 150 members, with many capital punishments had reported against them, and their report was adopted. Other reports were given in at various times during the ses-Some of these were read, and the resolves appended to them adopted, some with Others were and some without amendment. I found it too ultra for me, and was reluctantly

principle; as I understood it, preventing a memer from having any thing more to do with the civil institutions of the country, than with the military. It was, however, materially altered was adopted by the new society, and some of its most offensive features softened. I give you the substance of the Constitution, as adopted by the society, from a copy furnished It opposes capital punishment, suits at law for the redress of injuries, imprisonment of evil doers, penal enactments, military services, allegiance to human governments, fighting for any cause, and resistance to any government by physical force. It enjoins submission to the powers that be in all things lawful, love to enenies and persecutors, and uncompromising opposition to sin.

If the American Peace Society are called ultra, for adopting the principle that all war is contrary to the principles of the gospel, the new society must be called ultra beyond ultra.— Nevertheless, I should not be surprised if they should go ahead and eclipse us, as much as we eclipse the old Massachusetts Peace Society, for they have great talents, zeal, and perseverance on their side. The leading characters are the Rev. Henry C. Wright, Wm. L. Garrison, and Geo. W. Benson. I have no doubt that they mean well, and perhaps have more light on the subject than I have. I dare not say positively, that they are wrong; for I know by sad experience, how hard it is to convert an old man to a new truth; and the same fault I see in others may be in me. I fully agree with many of their sentiments, and I bid them God they will turn the world upside down! but the of our readers without a word of comment; but

During the four long sessions of the convention which I attended, great peace and harmony prevailed, with a transient ebullition of feeling incident to frail human nature, and I once or twice had occasion to pour the oil of peace on the waters of contention; but with these few exceptions, every thing was conducted with perfect decorum. The ladies did not avail themselves of their granted privileges, except by one or two short remarks, by voting and acting on No law that God ever made has ever been abtrogate. Thus it ever is with woman; shut the grate is her fees and he will be greated. Some ceremonial and municipal regulations were time to destroy, that is, to abrogate, any part of the law or the prophets. the gate in her face, and she will jump over the pickets: but open it wide and treat her with tion,'-were enacted to be in force for a limited courtesy, and she will not be assuming. Nevertheless, I wish the ladies had not insisted on to be in force for a limited time, and when that time expired, they ceased to be in force. But all moral laws directing

their prerogative. On the whole, I consider the convention as mutable. highly auspicious to the cause of peace. Truth courts discussion. As from the collision of a tooth,' was never given for the regulation of flint and steel comes heat, so from the collision private conduct. It never authorised the man of opinions comes truth. I consider the new society as ultra high; but almost the whole tooth of his assailant. It was a direction to the world are ultra low on this subject, and if I magistrate, prescribing what punishment he must choose between the two ultras, give me the should inflict in cases of that ultra high one; for I have always found it more scribes and pharisees interpreted it, as the Soci-

will be the rival or the antagonist of the American Peace Society; but I am determined that sean Peace Society; but I am determined that, so far as I am concerned, the fighting shall all be on one side. I consider them as the forlorn hope of the peace cause, and that there is a wide interval between them and us; and whether the truth is with them or with us, or between the two, remains to be proved. If they succeed, they will get all the glory, and they are wel-

After all, let us rejoice that God reigns, and will cause all things eventually to work together for the good of his children. We know that wars will cease, because He hath promised it, and confirmed his promise by a most solemn asseveration, 'for the mouth of the Lord of Hosts hath spoken it;' but what instruments he will choose we know not. 'Let Him send by the hand of whom He will send;' and that e may soon remember his promise, and do as he hath said, is the sincere prayer of Yours, in the bonds of peace,

WM. LADD.

From the Advocate of Peace for October. THE NEW ENGLAND NON-RESISTANCE SOCIETY.

ty, nor with any of its members. The proposi-tion came from Rev. H. C. Wright. Our so-ciety, though requested to call the Convention, of that government are such as be does not apdeclined, and has had no further connexion prove. It may very well be, then, that the with it than simply to transmit a special invitation frem the committee for the call to its the private individual has no right to take into

members.

The Convention was constituted on the principle of admitting women to deliberate, vote, and act on committees; a procedure which induced a considerable number to withdraw, and

of our own members, or active friends, joined the Convention at all; most of those who did resisted the introduction of the leading topics discussed, as not belonging to the cause of peace in its proper sense; and the few who continued to the close, either abstained from voting at all, or recorded their nays on the final votes.

We regret that a meeting for such purposes should have been denominated a Peace Con-vention; and, had we been apprised of its real design, we could not in any way have countenanced the movement as a measure for the promotion of peace. It is an enterprise altogether distinct from our own, both in its principles and its aims; and we feel quite sure that the public will now be compelled to make the distinction. spectators of both sexes. The committee on which ought to have been made long ago, and which we have repeatedly presented in our periodical, reports and tracts, between the cause of peace in its proper sense, and the strange and startling notions put forth by this new so

As our work must go to press before the proreferred to the committee on publications, the resolves only being read. Many insulated resolves were offered, most of which were adopted, after debate, discussion, addresses, amended, after debate, discussion, addresses, amendment, &c. A large committee, consisting of both sexes, had been appointed to prepare a Constitution and expectition of sentiments are Constitution and exposition of sentiments pre-paratory to forming a new society. The Con-stitution was reported on Wednesday evening. I found it too ultra for me, and was reluctantly compelled to give my vote in the negative, on ment of God, founded in love alone, as the only taking the question by yeas and nays. On Thursday forenoon, the exposition of sentiments which is consistent with the gospel. The form of dominion or authority over manking was reported—a counter-part to the Constitution. Of course, I recorded my nay, in which four of the convention joined me, and there were 25 yeas and 1 doubtful, most of the convention between 25 yeas and 1 doubtful, most of the convention between 25 yeas and 1 doubtful, most of the convention between 25 years vention having withdrawn, or not choosing to vote. The convention then adjourned without day, and a new society, called the 'New England Non-Resistance Society,' was formed, consisting of 23 members male and favels. As I did not see my way clear to adopt the Constitution as offered, I did not tarry. That Constitution adopted the total non-defensive to recognize the authority of any other government then there is the authority of any other government then the constitution and the constitution adopted the total non-defensive ment then the constitution and the constitution adopted the total non-defensive ment then the constitution and the c ment than that of Jehovah.

Such, if we mistake not, is the purport of this new organization; and, if so, it obviously aims to occupy a field very different from our own. Our sole object is the abolition of war, and our Constitution expressly provides that 'the object of the society shall never be changed;' while the abolition of war is only one among the multitude of objects aimed at by this no-government society. It goes against all civil governments as wrong, and hopes for universal peace only as the result of their utter subversion; while we recognise the existence and rightful authority of such governments, and seek merely to prevent war between them, and to regulate their entire intercourse by the gospel.

But, while our object and our principles are so entirely distinct, we shall rejoice to find our fears disappointed in the result, and to see this novel organization 'for the work of peaceful, universal reformation' an effective promoter of peace in what we regard as the only proper

We are glad that these extreme and extraneous views, so often and so unjustly charged upon ourselves, are now embodied in a distinct rganization, and will thus be separated for ever from the cause of peace as generally understood It takes from us, we believe, none of our old o-workers; and we trust it will prove the occasion of rousing the christian community at large to far greater efforts in this cause.

From the New-York Observer.

NEW ENGLAND NON-RESISTANCE SOCIETY. An account of the formation of this Society speed so far as they follow Christ. If they are of God, they will prevail, if not they will come to naught. If the new society do any thing, world has been wrong side up these six thous. on further consideration, we think it better to notice one or two of the sophisms found there. -especially as we have seen even ministers of the gospel perplexed by such reasonings.

It is asserted, both in their Constitution and Declaration, that 'the penal code of the Old Covenant, 'an eye for an eye and a tooth for a tooth,' has been abrogated by Jesus Christ." what spirit we should be of, are eternal and im-

who had lost a tooth by a blow, to knock out a nature. easy to come down to the truth, than to come ety seem to do, as authorizing the spirit and practice of private revenge, thus making void the law of God by their traditions. This interpretation our Saviour did not 'abrogate,' for it

vas never in force; but he condemned it, and mioined the spirit and practice of forgiveness. That society, however, cannot admit this in-rpretation. They admit no distinction beerpretation. tween private and official character and duties They do not admit that God has 'approvingly ordained' the existence of civil government They suppose it to be wholly the creation of man, and that it neither has nor can have any authority, except what men have conferred upon agistrate, cannot of right do any thing which the individuals who established the government might not do in their private capacity; and as individuals may not, on their own authority, control each other's conduct by force, so they cannot authorize government to do it. This doctrine concerning the origin of civil authority,-of the right of a nation to govern its individual members,-is the very foundation doctrine of Jacobinism. However earnestly and honestly the Society may protest against the name, it belongs to them. Not that the doctrine originated with the Jacobins of France; for the ancient Greek sophists are some of them full of it, and it has occasionally made mischief in the world ever since their day. In the French rev-We designed of course to publish the call olution, it only received some new modifications, for the Peace (?) Convention held in this city and a new name. The doctrine will not do. on the 18th, 19th, and 20th ult., but the com- God has made it the duty of every people to on the loth, 18th, and 20th tilt, but the com-munication, though sent in season, did not reach the editor, then in another State, till after our last number was in press.

It may be well, perhaps, to correct here a

do this is not derived from the consent of indipretty general mistake respecting the origin of this movement. It has been credited to our who most need governing would be slow to give selves; but it originated neither with our socie
—but from God. He does 'approving y ordain'

However little the authors of the Declaration still more to decline enrolling their names. About 150 were said to have been enrolled as rogated the law referred to has a very close log-members; but only 43 were found to vote on the adoption of the Constitution,—28 in the affirmative, and 15 in the negative. Very few posite of the law of forgiveness; of course, a

hate and revenge as a duty, is to say, virtually, loss.—Greenfield Gaz.

There is no escape from this conclusion by saying that the will of God is the foundation of saying that the will of God is the foundation of duty, and that whatever he commands, is, by held at the Marlboro' Chapel in Boston. It was that command, made to be right. That doc-trine, so far as there is any truth in it, does not and of somewhat different shades of color. They apply to cases like this. If God-has once made published a new declaration of independence

any blasphemous intention. But such as we also, and of course, we suppose, if he take our have pointed out are the logical tendencies of wives, to give him our daughters also. This their doctrine; and such are the conclusions to which, if it operates for any considerable time and on considerable numbers, it cannot fail to ment, Judges, Courts, Gallows, Jails, and State bring many minds. It is not infidelity; but it Prisons, and the members are pledged not to ac-

embraced extensively or continue long. But rable than the old worn out 4th of July declara-most of those who think thus would have yestherday pronounced it impossible that such errors eyes of several needles (somewhat in the manner should be embraced at all. And some of the of the Rump Parliament) a large number of the most startling of these errors, after all, are sub-most startling of these errors, after all, are sub-members whose intellectual calibre was a little stantially the same that, more than once, have too large for the aperture, were strained off, till spread extensively and done serious mischief. but 33 acted on the final declaration, 27 affirm-We are informed, too, by a gentleman whose employment has naturally led him to a knowl-be canonized, immortalized, or some other way edge of the facts, that these notions have spread ized, for the admiration of future ages.

We regret that persons originally associated stronger hold, than has been supposed. We for the laudable purpose of promoting peace on enough to produce no little inconvenience, and are wrong and sinful, in one or both partiesvast amount of sin.

now publish will be allowed to speak for them- the Marlboro' Chapel .- Haverhill Gazette. selves, and to inform the public what views are entertained by the most vehement and thoroughgoing accusers of the Observer and of its present advocates of such doctrines should be foremost

places.

Some of these are very good; but others are inconsistent and utterly impracticable. They are the offspring of a misguided or morbid inof barl arism.

It seems to us, that in this second article, ne provision should have been made for the regulation of that 'unruly member, the tongue, It appears never to have occurred to some, that man may commit 'assault and battery,' fight, to all intents and purposes, with his tongue, as well as with his fists. We would does not come up to their standard. not give a farthing for a man's peace principles, comes to the pinch, they will fight like dragons to suppose he had committed the unpardonable Courier. sin, were he to strike another-but who, nevertheless, will descend to the blackguardism of A Peace Convention has been held in Boston, him, with his tongue. The man who possesses beyond ultra. - Concord Baptist Register. the true peace principles, will show them in his spirit and words, as well as in his actions. They have their seat in the heart .- Zion's

A Convention of the friends of Peace was the execution of any penal enactment, put any one to prison for any offence or debt, take any one's life, or take an oath of allegiance to any human government. This was reported by Garrison, who, with H. C. Wright, is perhaps ing when inquiries were made. According to itself at once detested and despised. them, even a guardian could not sue or defend, in behalf of his ward: no man could be an administrator, or assignce; and the clause relative to only war so evel and the clause relative to the cl tive to oaths was so explained as to forbid the apprehended. They are obliged to rely upon taking an oath to qualify one for a civil offlice, taking an oath to qualify one for a civil office, so that, if all were members of this society of cuts the soul, but does not hack the body. On perfection, we could have no officers, in fact no the other hand, the ultra bigots to old opinions

in the 'domestic institutions' of slavery. And of boasting, that great doctrine was first brought many have allowed abolitionism so to absorb every other subject, and have accustomed themselves to look on these men as the master spirits of the cause, that they see nothing to be of any when the which we are an so tona of boasting, that great doctrine was first brought forward in any practical form by those ultra and often ridiculous innovators, the Quakers and Independents of the 17th century.

We are no advocates for ultraism of any kind. of the cause, that they see nothing to be of any importance but this hobby, and nothing to be importance but this hobby, and nothing to be worth regard but what these men say. Thus, in their zeal to break the material fetters of the southern slave, they have slipped on a mental yoke, which almost incapacitates them from calm and candid judgment. We cannot approve of such things. While we are decided prove of such things. While we are decided abolitionists, we are not, and hope we never may be, such abolitionists as to destroy all the old landmarks, uproot all government, make men and women of babies, and fools of grown people. Why it is that these false lights are suffered to remain at the head of the party, we are at a loss to divine. They are almost as great a disgrace as the wretch Matthias, They should be scouted from the ranks, or compelled to hold their lisorganizing, society-destroying dogmas to the head of the mriting pair into the free lisorganizing at the lights are suffered to remain at the head of the party, we are at a loss to divine. They are almost as great a disgrace as the wretch Matthias, They should be scouted from the ranks, or compelled to hold their lisorganizing, society-destroying dogmas to the frying pair into the free.

The Anti-Slavery Almanac for 1839 is altogether the richest production of the kind I have ever met with; its calcular is various cuts are well devised; its reading matter is copious, well selected and well arranged, embracing anecdotes, facts, and statistics of great value. The matter is to be sold at the same price as other almanace, contains a great deal more matter, and, what should recommend it to every Christian and citizen, it is calcular is various cuts are well devised; its reading matter is copious, well selected and well arranged, embracing anecdotes, facts, and statistics of great value. The matter is to be sold at the same price as other almanace, contains a great deal more matter, and, what should recommend it to every Christian and citizen, it is calcular to the riving pair into the first and the first and the richest production of the kind I have ever met with; its calcular is excuted with more than ordinary slight its various cuts are well devised; its reading matter is calcular is excuted with more than ordinary slight is various cuts are well devised; its reading with the richest production of the individual to the richest production of the riches

law authorising hate and revenge. The suppo- beings, that are capable of conducting this great sition that God ever made such a law is blas- and worthy cause to a glorious consummation; hemous. The code which contains such a and if, for fear of losing the support of these aw cannot have come from him. It must have meteors in fanaticism, they are suffered to rule originated from some being whose nature is as they have done, the cause will be more harmevil. To say that the Old Testament taught ed by their continued adherence, than by their

PEACE CONVENTION.

and revenge to be right, then he may make destined, as they seem to think, to emancipate any spiritual evil to be right at any time; he may to-morrow make falsehood to be a duty, and may practise it himself. By this theory, all confidence in God and all the foundations of morality are effectually annihilated.

We have severe the authors of their declarate. We do not accuse the authors of that declaration of infidelity or blasphemy, because we presume they have written ignorantly, and without
if a robber take our cloak, to give him our coat part of its adherents into infidelity.

Perhaps some will think that we are making too much of this affair, as such errors cannot be declaration, they say, is to become more memo-

are aware that they cannot become predomi-nant, and they may die out soon and easily; led by the ultra spirit of the age, into such wild but they may last long enough and spread far and impracticable hallucinations. That all wars vast amount of sin.

If we had stated, two weeks ago, that the doctrines of that Declaration were held by the per-wrong, and put down the war spirit, we fully sons who have voted for it, the assertion would believe—but to talk of living in the world, as it doubtless have been charged upon us as a most is, without government, supported by compulatrocious slander; just as we have often been sory process, if necessary—or of building hous-charged with slander for asserting that their es, or laboring for property, to be held only at reasonings tended towards such a result. We the mercy of a banditti, is an idea more suited suppose, however, that the documents which we to the McLane Asylum for the insane, than for

The number of members who sat in the convention, was about 160. Only eight are men-We have no fondness for being accused; tioned in the Liberator as having retired in conbut if accusations must come, we choose that the sequence of the admission of she-members. In the list with which that paper has favored the public, we find the names of most of the leading abolitionists of Boston and vicinity, such as A Peace Convention was recently held in Garrison, H. C. Wright, Oliver Johnson, Abby this city at the Marlboro' Chapel, at which a Kelly, &c. &c. It is, in short, an abolition af-society was formed called 'The New England fair, got up under another name; a part of the Non-Resistance Society.' The second article system of universal ultraism, extravagance and of the Constitution, which expresses the views folly, which has been precipitated upon our and sentiments of the society, abolishes capital country, like a blighting mildew, in this second punishment and suits at law for the redress of quarter of the 19th century. For the sake of injuries; the imprisonment of malefactors, penal peace, which is an object worthy of a better desenactments, military force, allegiance to human tiny, we regret the mingling of these turbid wagovernments, personal self-defence, and insur- ters with its crystal stream. But the American rection against governments; and inculcates Peace Society, we believe, are in no way anawful, love to enemies, and uncompromising It did not spring from that Society, but from perseverance in opposing 'sin in high and low Abolition; the monstrous offspring of a monstrous parentage .- N. Y. Journal of Commerce.

So the no-human-government theory is at length embodied; and we have in the midst of tellect, and would bring society back to a state us a Society of men aiming avowedly at the destruction-not by the aid of physical force-of all human government whatever. It is only what was to have been expected .- Vermont Chron.

> THE LAST YET. We have an account of a soe, that ciety formed on the principle of non-resistance. and soon be found at war with every one who for the doctrine of non-resistance .- Providence

calling names, and heap all manner of abusive and by looking over its proceedings, we should happen to differ from suppose some of the principles advanced, ultra

> There is much truth, ably and ingeniously set forth, in the following short article from the Boston Atlas.

ULTRAISM. The Advocate and the Daily Adheld week before last in Boston, at which Am-asa Walker, Esq. presided. A Constitution together, over the ultraisms of the day. If in was reported for an association to be called the any way the evils of ultraism can be clearly ex-New England Non-Resistance Society. One pounded, it certainly must be by the conjoint la-article declared that no person having the spirit bors of these two journals, which, occupying opof Christ, would sue another at law, assist in posite ends of the line, are very favorably situ ated for affording an instance of that curious moral phenomenon, the meeting of extremes. We will take the liberty, however, to remind our venerable and respectable contemporary, that ne ultraism of obstinate adherence to old prejthe most fanatical ultraist in New England.

Much discussion was elicited. Mr. Ladd, who is emphatically the father of the Peace cause in this country, opposed it, as did Edmund

Much discussion was elicited. Mr. Ladd, who is emphatically the father of the Peace cause in this country, opposed it, as did Edmund

Advertiser, that if the ultraism of benevolence as well as of the Advertiser, that if the ultraism of benevolence Quincy, Esq. and some others. Garrison and Advertiser, that if the ultraism of benevolence Wright seemed to be the sires of the srticle, as often renders itself ridiculous, the ultraism of they invariably explained its force and mean- pure selfishness runs some little risk of making

and old usages, constantly appeal for support, The article was adopted by a small majority.

Several ladies—females, not ladies—took part the law cannot be made to serve their turn, to in the discussion.

It is to Garrison and Wright have made themselves this sort of ultrains that the world has been indebted for that ingenious invention of burning here its at the stake; for that admirable contrivents of the stake in the stake in the stake in the stake is the stake in the stake in the stake in the stake is the stake in the stake in the stake in the stake is the stake in the stake is the stake in the stake in the stake is the stake in the stake is the stake in the stake in the stake in the stake is the stake in the stake in the stake in the stake is the stake in the stake in the stake in the stake is the stake in the sta beautiful mod rn discovery, Lynch Law. On the other hand, that great doctrine of legislation, without gulping: failing to do which, they are abused as though they were been fide to extract the stake; for that admirable contributions and open the stake; for that admirable contributions are, the inquisition; for that excellent quietus to error, the censorship of the press; for that open to error, the censorship of the press; for that open to the press; for that admirable contribution; or that excellent quietus to error, the censorship of the press; for that admirable contribution; or that excellent quietus to error, the censorship of the press; for that excellent quietus to error, the censorship of the press; for that excellent quietus to error, the censorship of the press; for that excellent quietus to error, the censorship of the press; for that excellent quietus to error, the censorship of the press; for that excellent quietus to error, the censorship of the press; for that excellent quietus to error, the censorship of the press; for that excellent quietus to error, the censorship of the press; for that excellent quietus to error, the censorship of the press; for that admirable contribution; for the inquisition; for the inq ed as though they were bona fide 'patriarchs' private opinion, about which we are all so fond



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DR. THOMAS BARNES

SURGEON DENTIST, 25 HOWARD STREET, BOSTON, th, from one to a whole set. The Poreclain

country, especially those mute in answer, country, especially those mute in answer, mous price of \$10 or a 20 apiece.

Dr. Barnes has practiced Dentistry in this city for twentybr. Bar Dr. Barnes has practised Dentistry in this city for twenty.

Reversely, and he fatters himself that his long expenses,
as well as his knowledge of the French method of settle properties,
as well as his knowledge of the French method of settle properties,
as taught by the celebrated Dr. Morongue, of Part,
will be sufficient recommendation to the citizens of Beston and
portance to persons emphasized.

not acquainted with dentistry can determine the

portance to persons employing Bentines that they should not to those who possons experience, and they should have tree of the art.

Specimens may be seen at his office, 25 Howard Street.

TERMS—Whole sets on gold plate with springs 400, 43,00. Loading, 91,50. Cleaning, 82,00. Extecting, 50 cm.

N. B. Dr. Barnes continues to Instruct Dentists in method of setting Tech on Gold Plates, which prechage they him. Price \$100.

AUTHENTIC NARRATIVE

American Slave! NARRATIVE of JAMES WILLI



NARRATIVE of JAMES WILLIAM, an American Slave; who was for several years a driver on a cotton plantation in Alabama. Published and sold by ISAAC KNAPP, at 25, - Cornhill-price, bound, 25 cts; paper covers, 18 3-4 cts.

This work contains the simple and unvarished story of an American Slave,—of one whose situation, in the

first place, as a favorite servant in an aristocratic fami irst place, as a tayorite servant in an aristocratic fam-y in Virginia, and afterwards as the sole and confeien-ial driver on a large plantation in Alabama, aftoted him rare and peculiar advantages for accurate observ-tion of the practical workings of the system. His inthose to the practical workings of the system. His intelligence, evident candor, and grateful remembrance of those kindnesses which in a land of slavery made his cup of suffering less bitter; the perfect accordance of his statements (made at different times and to different individuals) one with another, as well as those size ments themselves, all afford strong confirmation of the ruth and accuracy of his story .- EDITOR

Amesbury, Mass., or to the following gentlemen, wha have heard the whole or a part of his history from his own lips: Emmor Kimber, of Kimberton, Pa. Lindler Chontes, of Lancaster Co., do; James Mott, of Fhile delphia, Lewis Tappan, Elizur Wright, Jr. Eer. Dr. Follen, and James G. Birney, of New York. The later gentleman, who was a few years ago a citizen of Alabama, assures us that the statements made to him by Lames Williams works such as he had a second such as the statements made to him by Lames. James Williams were such as he had every reason believe, from his own knowledge of slavery in that

ALMANACKS

1839.

JUST RECEIVED at 25 Cornhill, the Anti-Slavery Almanae for 1839. Price \$3.50 per hundred, 50 cts. per dozen, 6 cts. single.

INTERESTING WORK.

ALTON TRIALS of Winthrop S. Gilman, who was indicted with Enoch Long, Amos B. Roff, Geo. H. Walworth, Geo. H. Whitney, William Harned, John S. Noble, James Morss, Jr., Henry Tanner, Royal Weller, Reuben Gerry, and Thaddeus B. Hurlbut; for the crime of Riot, committed on the night of the 7th of November, 1837, while accessed in definition a printing resulting Riot, committed on the night of the 7th of November, 1837, while engaged in defending a printing press from an attack made on it at that time, by an armed mob. Written out from notes of the trial, taken at the time, by a Member of the Bar of the Alton Municipal Comt. Also, the trial of John Solomon, Levi Palmer, Horsee Beall, Josiah Nutter, Jacob Smith, David Butler, William Carr, and James M. Rock, indicted with James Toronical Company of Producing Rights. Jennings, Solomon Morgan, and Frederick Bruchy; for a riot committed in Alton, on the night of the 7th of November, 1837, in unlawfully and forcibly entering the Warehouse of Godfrey, Gilman & Co., and breaking up and destroying a printing press. Written out from notes taken at the time of trial, by William S. Lincoln, a Member of the Bar of the Alton Municipal Court. The work contains a lithographic view of the mob attacking the warehouse of Godfrey, Gilman & Co. For sale at 25, Cornhill. Price, 50 ets. May 11.

MENTAL AND MORAL CULTURE. MR. ALCOTT will re-open his School at his dwelling, No. 6 Beach Street, on Monday, October Is, for the admission of children of both sexes, from four to

Instruction will be given in Spelling, Reading, Writng, Arithmetic, Geography, and English Grammar; with the Latin and Freuch Languages, if desired. Particular attention will be given to the general dis-cipline of the intellectual faculties, and to the manners nd morals of the pupils.

Terms—for the English Studies \$8.00 a quarter.

with Latin and French 12.00

For children under five years of age 6.00.

Boston, Sept. 1838.

ORIGINAL GOLDEN COMB.

A. S. JORDAN, No. 2, Milk Street, opposite the Old South, Boston, (in the same building with Smith's pocket book manufactory.)

Every kind of wrought or plain combs, repaired in a superior style, by comenting or riveling. Old stell combs wrought to look as well as new, at the lower prices.

prices.

He also manufactures, and has for sale, every vane
ty of plain and carved SHELL COMBS, including
crescent combs, at from \$1 to \$8, large wrought combs,
at from 2 to \$12, plain twist combs, at from 0.50 to \$8, at from 2 to \$12, plain twist combs, at from 0.50 to \$3, low top or cap wrought combs, at from 1 to \$5, large plain combs, at from 1 to \$8. Also,—wrought and plain round combs, neck and side. Constantly on hand, Horn Combs, of every description; with a fire assortment of Fancy Goods,—Razors, Shaving Bores, Fancy Soaps, Hair, Nuil, Clothes, Tecth, Cramb and Flesh Brushes, Scissors, Hand and Glass Mirras, Brushes, Needles, Spertacles, Depilatory Powder, for removing superfluous hair, Vegetable Rouge, Hair Dye, &c. Porcelain Slates, Pencil Cases, Ches Men, Games, of all kinds. Fancy Boxes, and Perfumery of all kinds.

The highest prices paid for Shell. All kinds of WANTED.

A JOURNEYMAN TAILOR, (a person of color.)
one well acquainted with his business, of good meral
character, will meet with good encouragement by applying at No. 2 Bridge's Court, George Street.
Sept. 21.
4w. PRIVATE BOARDING.

PRIVATE BOARDING.

THE SUBSCRIBER takes this method to inform his friends and the public in general, that he has taked the house formerly occupied by Mrs. Lewis, No. 2 Bridge-court, (near Cambridge Bridge) and will continue the same for the reception of genteel persons who will favor him with their patronage. The public may rest assured that no pains will be spared to give court satisfaction. Reference No. 42 Brattle St. WILLIAM PRESCOTT

HAT, CAP, AND FUR STORE.

HAT. CAP, AND FUR STORE.

GEORGE ADAMS, Dealer in Hats, Caps, Fora,
Stocks, Trunks, Umbrellas, &c. &c. No. 300 Washing
ton Street, Boston.

The patronage of his friends and the public is 44
Aug. 30.

RESPECTABLE people of color wishing board in a private family, may obtain good accommodations by applying to Mrs. C. J. Lewis, No. 9, West Centre Street, formerly at No. 2, Bridge Court.) Terms moderate. Aug. 23.

TWO BUILDINGS very pleasantly situated in the car of Poplar street—one containing 6 rooms, the ellipse of JOHN ROGERS, Aug. 24.

SPEECH OF JOHN QUINCY ADAMS,

ON THE TEXAS QUESTION, Just received and for sale at No. 25, Combill. ed men a seek it in abolition ing it in ing it in ionable properly tics wou ities wou ties wou to moved by gard for principle after the notoriety disgrace, proceeds proceeds quatified consolidate consolidate.

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